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THE CHURCHMAN.

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THE CHURCHMAN

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ORIGINAL POETRY.

For the Churchman.

THE LORD'S DAY.

"*Remember the Sabbath Day to keep it holy.*"

O holy day of sacred rest,
How oft hath man God's law transgressed,
And failed to hallow Thee!
Welcome to every humble breast,
By sin o'erwhelmed, by care oppressed,
But fraught with piety.

Whilst worldly minds can never feel
The joy, and pleasure, fervid zeal,
Which this day doth impart;
Before Jehovah's throne we kneel,
And to His gracious love appeal
To purify our heart.

O Lord, vouchsafe thy grace, we pray,
And sanctify the Sabbath Day,
To every Christian soul;
That would to Thee its homage pay,
Delight in Thy most holy way,
And love Thy high control.

This blessed day, Thou didst ordain,
That man from labor might refrain,
To serve his heavenly Lord;
And will not he, who doth maintain
Its strict observance, grace obtain
According to Thy word?

May we, O Lord, with godly fear,
Within Thy courts, this day appear,
As did the Saints of old;
For they Thy Sabbaths did revere,
Thy house of prayer to them was dear,
And Thou didst them uphold.

O grant to us this selfsame grace,
Within Thy sacred dwelling place,
Aright to worship Thee;
And may each child of Adam's race,
The proffered gift of life embrace,
Salvation full and free.

May all, who love the Saviour's name,
Rejoice to spread His mighty fame,
To sinners far and nigh;
His love, His power, His worth proclaim,
That He His people doth redeem
From sin and misery.

Be these glad tidings, Lord, conveyed,
This glorious message now displayed
To every living soul;
That so Thy truth may be obeyed,
And homage by all realms be paid
To Thee, from pole to pole.

Be pleased to bless Thy servants, Lord,
Who preach to us Thy holy word,
With energy and zeal;
And, may all, by grace restored,
Some lively proof this day afford
That we its influence feel.

So may thy Sabbath hallowed be,
Be such the worship paid to Thee,
Till in the realms above,
With Angels through eternity,
In triumph and felicity
We shout our "GOD IS LOVE!"

M. M.

For the Churchman.

THE DEATH OF BALAAM.

"Balaam also, the son of Beor, they slew with the sword."—NUMBERS, XXXI.

No clang of arms, no battle shout
To-night on Midian's plain;
Above, bright hosts of stars are out—
Beneath, red ranks of slain.
From Israel's tents, a low faint hum
Steals softly on the midnight dumb—
A sound of tired men;
Who, muttering, start from some wild dream,
Where shadowy arms and warriors gleam,
And turn to sleep again.

Alone, amid the ghastly crowd,
The foeman of the LORD,
People and prince forever bowed
Beneath the avenger's sword;
There is a proud and manly form,
Yet with the ling'ring life-tide warm,
Pillowed upon a shield:
Anon, his hollow murmurs swell
A prophet's dying parable,
Along the gory field.

"Tis darkness all, and seas of blood
Around me rage and roll,
And desolation, like a flood,
Hath overwhelm'd my soul!
Upon the crimson waves is borne
An awful shade, that laughs to scorn
This agony of fear.
LORD! let me die in peace and bliss,
As good men pass away! is this
A death-couch for a seer?

"The open eye, and burning lip,
Touch'd with a flame divine,
The prophet's goodly fellowship
And spirit, once were mine.
Woe to that eye that only saw
The glory of GOD's better law,
To come in latter days;
When peace and truth, and hopes that smile
Upon our daily paths, the while
Were hidden from its gaze!

"Long, long ago, such visions slept,
Gone the enraptured trance,
And closed the mental eye, that swept
The future with a glance.
And yet I know each mystic word
In distant ages shall be heard,
And haply startle some,
Who loiter on the narrow road,
Unmindful of yon blest abode
Where I must fail to come.

"False king! thy fiercest vengeance wreak,
Take back the proffered gold,
These feeble lips could only speak
The words Jehovah told.
If thou would'st curse whom God hath blest,
Or turn His chosen back, go wrest
The sceptre all His own;
These slumbering hosts from death awake,
And with thy mortal prowess shake
The Everlasting's throne.

"A Star from Jacob comes, and I
Must wither in its light,
With Israel's Sceptre lifted high
O'er me in wrath and might:
And I shall see him—but not now—
When vengeance flashes from his brow,
When worlds of guilty men—
The shadowy hosts of grim Despair—
Fade in that Star's terrific glare—
I shall behold him *then*."

"Behold him *then*." Wild words like these
Are echoed from each hill,
Borne faintly on the evening breeze—
The pallid lips are still—
The hoarse and hungry bird of death
Drinks greedily that dying breath,
And flaps his ebon wing:
One bitter moment o'er—and he
Screams from the field of victory,
Its only living thing.

B. D. W.

New York, March 7th, 1837.

SELECTIONS.

From the British Critic.

SACRED POETRY.

If the age of John Milton was, in some measure, incident to the reproach which he has affixed to it, our "evil days" might surely be deemed still more unfavorable to the production of poetry. Amidst all the evils of the great rebellion, and we are not disposed to undervalue them, there was much to stir the noble natures of men, and give birth, amongst those who were for awhile removed from the busy strife, to the glowing and plaintive feelings which find their natural bent in poetry. But the hard and unimaginative features of our own time look with a perpetual frown upon all efforts of the imagination, except those which pen the three volumes of a fashionable novel.

With the production and the increase of wealth as its ruling desire—alternating with the fierce struggles of a sordid ambition—it has generally degraded literature. Abstract science has given place to philosophical endeavors to multiply the materials of physical enjoyment; and genius and talent have been bribed to abandon their lofty vocation, and have stooped to amuse those whom they should have purified and elevated. "Your ladyship must write novels, if you expect any remuneration," was the answer with which a MSS. poem was lately received for publication, by one of our chief caterers of literary luxuries for the "reading public."

Yet, in spite of these disadvantages, the last few years have been fertile in poetry of no ordinary character; and it is by no means an uninteresting inquiry, to what causes this may be attributed.

One great cause may be found in the very temper here ascribed to the times. Under ordinary circumstances, all men take their share naturally in the events which are passing around them, but, when the even flow of civil life is changed into a tumultuous current, many are borne out of the stream by the drifts and eddies of peculiar dispositions; they are too idle for its active temper; or it may be, of too fine a mould for its harsh and boasting character; and so they withdraw themselves and live apart, conversing with their own spirits, or with a few like-minded companions. Now, the temper of the present times is just calculated to drive men of exalted and refined feelings from its bargaining and jostling scenes, where

> "Those that are up themselves keep others low;
> Those that are low themselves hold others hard:
> Ne'er suffer them to rise, or greater grow;
> And every one doth strive, his fellow down to throw."

These men, finding in the present national tone something alien altogether from their own inclinations, retire within themselves—converse with their own spirits—seek the company of the mighty dead, who were of their own mould and make—and thus are likely, from their habits of self-communing, and from their imaginative life, to tune their voices to those harmonies which ever love to haunt solitary places, and never mix with the "hideous cry" of the busy multitude.

Accordingly, almost the only poetry of any high character which has appeared of late, is *Sacred Poetry;* the especial tone which these habits of mind would naturally produce. The same effect of like causes may be traced also in the literature of France. Whilst that nation has been engrossed and degraded by her late selfish and mechanical struggles, there has risen out of the very tumult of revolution an entirely new school of poetry. Both M. Lamartine and Victor Hugo may be classed amongst sacred poets; as having embodied high and ennobling thoughts in strains, to which no one who knew only the dull monotony of Racine, or the jingling point of Boileau, could believe that the French language could be modulated.

Monsieur Lamartine is really a sacred poet; and Victor Hugo's "Fleurs d'Automne," prove that he might have been one of a still higher order; but he has entered into the strife from which his better genius held him separate, and he has fallen beneath the moral pestilence which is desolating French society.

But it is not only in this voluntary seclusion from objects of the greatest present interest, that a case may be discovered for the springing up of sacred poetry in our iron days.

A set of analagous circumstances acting upon the Church of England, has led a large number of her members to a diligent and careful study of the records of Catholic antiquity, and even as they have read, the spirit of poetry has come down upon them. There are, indeed, men of a dry and crusty constitution, who could live for ever amongst the records of antiquity, and never kindle into such a flame—book worms, who would grind down all the lofty thoughts of elder days, and come from converse with them as lean and hungry minded as when they entered into their company. But so it was not with Jeremy Taylor: so it cannot be with minds who have secret sympathies with those better times; dormant it may be, and unsuspected even by themselves, until some breath steals over them, and wakes the hidden melody of their inner spirits. It is impossible to read many pages of the volume whose title stands first at the head of this article without perceiving this connection. Nor was any sacred poetry of first-rate merit to be expected without some such return to the tone of Catholic times. This connection has never, perhaps, been distinctly remarked, and yet it may be clearly traced.

Every part of the Old Church system was full of poetical impulses. As the whole man was to be allured into GOD's service, provision was made for the due employment of all his powers, and amongst the rest, of his powers of imagination. The services of the Church, her music, her cathedrals, her decent pomp, her Catholic unity, her ancient rites, were all originally made subservient to this wise and holy purpose; and even in less happy times, when the light of the blessed Gospel was almost buried under man's inventions, these remains of better days still produced their fitting effects in many pure souls.—But against these, as well as against those novel and dangerous inventions with which Popery had overlaid the truths and customs of Catholic antiquity, was directed all the rage of that ultra-Protestant spirit which, more or less, attended everywhere the work of reformation. Its zeal against the fiends who had taken up their dwelling in the haunts of ancient piety, could not be contented without destroying the very shrines which had been polluted.

Puritanism began an open war against the most legitimate use of the imagination in Religion. It treated men as a simple compound of a brute and spiritual nature. Religion, according to Puritan teachers, was the business of the Spirit alone; every thing else was to be extirpated.—To address the imagination, was an act of treason against the new simplicity of spiritual worship. "Order," says John Owen, the apostle of this school, "ceremony, music, and other incentives of carnal affections, make great impressions on Papists. Affections spiritually renewed *are not concerned in those things.* Yea, if those in whom they (that is spitual affections) are, should be engaged in any of *them* (that is order, music, &c.) they would find them means of diverting their minds from divine worship." This was the spirit which banished instrumental music from our churches, which tore the surplice from the minister; which, with axes and hammers, broke down the carved work wherewith the House of GOD had been adorned by earlier piety; nay, which thought good service done to Him, when the very walls of a cathedral were levelled with the dust, or troopers' horses stabled in its aisles. Nor did the Puritan creed merely proscribe as hypothetical all attempts at serving GOD with this part of the nature he had given us, and remove, therefore, from the material adjuncts of worship, all that could address the imagination; it took away also all those associations with former ages—all those beautiful visions of sainted men who had walked in the narrow way before us, and entered on their rest, bearing each his witness upon earth; and then forming one in that vast "cloud" which floated ever in a spiritual presence around the Church visible. It took away, in a word, all that the Church possessed *as a body,* of sympathy and memory, and set each worshipper, in the singleness of his own being, to practice his solitary religion; bidding him dread, as the rising of hypocrisy, every social feeling which might intrude into his austere devotion. And how could such a faith but freeze up all those lofty aspirations, those glowing thoughts and sympathies, from which sacred poetry wells naturally forth!

To expect its melodies in such a school would be not a whit less absurd than to look for the graceful folds of Grecian elegance in the drab strait cut of a Leadenhall street "friend." It is scarcely possible to estimate fully the wide-spread influence of this ultra-Protestant spirit, or the injury which its cold and cramping presence has inflicted upon the polite literature of our country. But even this is not its greatest evil. The object of poetry, it has been said over and over again, is to *please.* But he must have a low and most unworthy estimate of one of GOD's choicest gifts, who should so deem of the spirit of poetry. It is to charm the evil spirit, to stay the uplifted javelin in the hand of passion; to raise and elevate the soul, to nerve it for uncomplaining endurance, and furnish it with uncompromising zeal, that he will long, who knows how to value worthily his great calling. Few persons who have not carefully scrutinised its effects have any adequate idea of the moral influence of poetry upon its readers. And as its power is great, it is of the greatest moment that its tendency towards good should be distinct and clear. Now the Puritan spirit has not only often repressed poetry altogether, but where it has not availed thus far, it has imputed to it a most injurious tone. Giving up, for example, those wholesome and stirring thoughts which belong to the holy companionship in strife of the whole Catholic Communion; it has become almost necessary to substitute for them the injurious stimulants of sectional partisanship.

Thus the holy saints and martyrs of the Church Catholic are utterly forgotten; whilst the leader of some peculiar party is enthroned in their stead by an act of unauthorised canonization; and thus the holding peculiar and overstrained views of certain doctrines, is substituted for the old bonds of Catholic Communion, until our glorious possession of privilege and promise, instead of being the property of the whole visible Church, has been limited and tied down to a certain unseen, unknown, unascertainable company, who walk about, the living amongst the dead, owing their life to a secret charm which a singular benevolence has extended to themselves as peculiar favorites of Heaven, whilst all the rest, who, seeming equally blessed by an outward call unto salvation, have been mocked by an unreal offer of that life to which they were never destined, and which, therefore, they would never attain. Instances of this particular developement of the puritanical temper abound throughout our literature; even from those early days when the holy zeal of the Scotch covenanters exchanged the pealing organs of their Cathedral service for the pitch-pipe and the snuffle of their wild conventicles; and led them to fling aside the chants of their ancient ritual, that they might encourage one another in killing kings, and chaining nobles, by a doggrel version of the Psalms of David.

The Psalmody of the Wesleyan Methodists is a striking illustration of this school of sacred verse. They had the advantage of having, in one of their first founders, Charles Wesley, a man of high poetical powers. No one can read his "Wrestling Jacob" without feeling that there is a strength, and vigor, and greatness, in his conceptions, which were capable of attaining to the first excellence in sacred poetry. The peculiar tenets of the Wesleyan body saved them also from the common evils of the Calvinistic school; yet it is impossible to study their current hymns, (or still more hear them sung,) without perceiving the direct effects of the necessity of this sectional excitement, first in debasing the character of their poetry, and then in its reaction upon their own minds.

And this is only one instance out of many, of the working of this evil. One other instance may be mentioned, because it can be illustrated from the writings of one of the most popular of modern writers. The Ultra-Protestant spirit led to the exclusion from poetry of the great objective truths of religion; and the material machinery of grace in the sacraments, ritual, daily service, &c.: and as a consequence of their exclusion, a careful depicting of those internal emotions in which the whole spiritual life was supposed to consist, were substituted for them.—But as the ordinary "experience" of pious persons did not possess sufficient excitement for the object, this species of sacred poetry naturally took to describing those morbid and unhealthy developements of the spiritual life, which always abound amongst those who have been taught to substitute a habit of dreaming and querulous self-contemplation, for a simple attendance upon the ordinances of the Church, and a diligent practice of their appointed duties. The poet in whose writings we think this may pre-eminently be traced, is Cowper. Cowper *might* have been deranged, even if he had been shielded by the soothing influence of the Church from the wild war of Calvinistic excitement. But it is more probable that he would have escaped permanent derangement, or still more probable that he would have been saved from that peculiar and most distressing form of insanity under which he labored. It is a striking confirmation of this view, that as long as he resided in Mr. Unwin's family, and was a constant attendant at the prayers of the Church, he was perfectly free from the infirmity, which so grievously returned upon him at Olney. But whatever might have been the result with regard to Cowper personally, his sacred poetry, composed under the auspices of good old Mr. Newton, is a remarkable example of that anatomy of morbid feelings of which we are speaking. In spite of their popularity, we think that this judgment upon the Olney Hymns has been virtually confirmed by the greater number of their readers: for though we have known many who *have become* eminently holy men, with whom *at one time* of their life these compositions were great favorites, we never knew any grow up into the strength and fullness of purified affections, without outgrowing this partiality: and this is not a natural course: for who that has got once through the rough and ice-bound surface of G. Herbert's quaintness, and drunk of the pure stream of his devotion, has not, as he grew and matured in holiness, learned to love more and more his searching and yet cheering strains? Some, indeed, never outgrow their fondness for these exhibitions of unhealthy feeling; but in them the injurious effects of their moral influence may be most distinctly traced.

First of all it teaches them to substitute a set of internal feelings, unconnected with practice, for actual holiness; and then it encourages frames and feelings which are directly morbid and unhealthy. For as the pleasure which we receive from ethnical poetry consists mainly in a friendship which we seem to form with the poet; if not in an identifying, or at all events assimilating ourselves, to him and his feelings; no one can gloat over these descriptions without imperceptibly catching something of their tone, and becoming in some degree the same morbid and imaginative religionist with him in whose writings he delights. Many no doubt are they into whose soul the iron has entered, from the unreal and unwholesome feelings imparted to their early religious impressions, by such compositions as abound throughout the Olney Hymn Book.

On moral, therefore, as well as on literary grounds, we hail the appearance of a school of poetry which is free from this peculiar tone; and whose inspirations have been drawn from those purer and holier fountains wherewith the Church Catholic abounds.

Old fashioned Religion and Charity.—About the year 1750, there lived in the county of Dutchess, a family by the name of Van Kleeck. Mine good Vrow, the landlady, having begun to feel a share of that pride which was prevailing among her neighbors, bethought herself she must have a *carpet.* Well, after much toil and trouble, and vexatious delay at the weaver's, the long looked for carpet came home. It was a beautiful home made article, *all wool.* While the neighbors were yet admiring the carpet, and the family consulting which room it should occupy, and how the figures should be arranged, a *poor woman* entered the dwelling of Van Kleeck on a cold frosty morning, and besought the landlady to afford her something to protect herself and children from the wintry blasts which were creeping in at every corner of her wretched dwelling. Mrs. Van Kleeck, knowing the facts to be true as stated by the poor woman, after a moment's reflection, sent for her *carpet,* which she thought she could better spare than any thing else, and which still remained in the piece as woven. She sat down and cut the whole up into bed covering, and sent it home with the poor woman. Thus went the first and last carpet ever seen in that house.

Modern reader—are not such examples worthy of imitation? Go then and do likewise.—Search out and relieve the necessities of the poor and wretched, in this inclement season of the year. "Verily I say unto thee, thou shalt in no case lose thy reward."—*Cour.*

IMPRESSIVE COINCIDENCE.

A correspondent of the Portland Christian Mirror, who was attending an oratorio on the evening of the aurora borealis, thus describes the same:

The first part of the oratorio, followed by a short recess, closed with the following words set to a magnificent chorus:

> "The heavens are telling the glory of God
> The wonder of his works displays the firmament;
> Day unto day doth utter speech,
> Night unto night doth knowledge show,
> In all the lands resounds the word,
> Never unperceived, ever understood."

Immediately upon the commencement of the recess, I observed a general rush towards the door, while others were striving to look at something through the frosted windows. With some difficulty, I made my way to the door, and such a sight! Overhead a perfect centre-piece of crimson and white—from this, like a huge canopy, descended on every side, quite to the horizon, alternate bands or stripes of crimson and white, the blue sky just visible between, and the stars shining undimmed through the whole.—The crimson was deep colored and dense, and the white very brilliant. The atmosphere was light, almost like moonlight, and the snow literally red with the reflection of the crimson striped canopy.

Truly, the heavens *were* telling the glory of GOD, and the crowd that filled the space in front of the church, *felt* it, and showed that they did, either by profound silence, or subdued expressions of astonishment.

Had the orator been performing in an open amphitheatre, or could the roof of the house have been lifted off at the moment when that sublime chorus came with a startling crash upon our ears, the music must have ceased, and the whole assembly have felt as they never felt before, that GOD was there, and that "HE IS VERY GREAT."

Words cannot describe the feelings with which many of us listened to the remainder of the piece.

COMMUNICATIONS.

For the Churchman.

PASSAGES OF CHURCH LITERATURE.

By this phrase is meant to be included a series of occasional selections from the sacred writings of our Church, as well of laymen as ecclesiastics. These will be chosen for their sentiment or fancy, their poetry or eloquence, their earnestness or persuasion, but always for their piety. They will illustrate the warm, intelligent, and *reasonable service* of the Church, and, we trust, strengthen attachment to her cause. No Churchman need be ashamed of HER counsels. Wise in the spirit of Christianity, they have been enforced by every aid of genius and human learning. The best and most gifted men have thought it the noblest employment of their powers to devote them to her service. She comes before us meetly adorned for the hallowed lessons of the sanctuary. Intemperance and coldness, indifference and fanaticism, are alike avoided. "Moderation, the silken string running through the pearl chain of all virtues," governs her actions. She appeals to the reason and touches the heart; she convinces the judgment to enlist the affections.

Has literature ever been more worthily employed than when engaged under such a cause? Has Christianity ever appeared before the world more nobly than when abetted by such an instrument?

Old Owen Felltham, in a well-couched sentence, says: "I see no reason that so high a princess as Divinity is, should be presented to the people in the sordid rags of the tongue; nor that He, which speaks from the Father of languages, should deliver His embassage in an ill one." Nor so unworthy has the Church spoken to the world. She has not offered the maimed, the halt, and the blind, but has devoted the first fruits of intellect, the best efforts of the mind, to the cause of the Altar. Society will always owe her a debt of gratitude, not only for her judicious wisdom and Heaven-taught government; not only for her array of martyrs and confessors; not only for the maintenance of her purity through evil report and good report, but also for the wide-spread influence of all these in her sacred literature.

Can we better enter upon our selection than with the following poem from Herbert, 'The sweet singer of the Temple:'

THE BRITISH CHURCH.

BY GEORGE HERBERT.

I joy, dear mother, when I view
Thy perfect lineaments, and hue
Both sweet and bright:
Beauty in thee takes up her place,
And dates her letter from thy face,
When she doth write.

A fine aspect in fit array,
Neither too mean, nor yet too gay,
Shows who is best;
Outlandish looks may not compare;
Or close undrest.

She on the hills, which wantonly
Alloweth all in hope to be
By her preferr'd,
Hath kiss'd so long her painted chimes,
That e'en her face by kissing shines,
For her reward.

She in the valley is so shy
Of dressing, that her hair doth lie
About her ears;
While she avoids her neighbor's pride,
She wholly goes on the other side,
And nothing wears.

But, dearest mother, (what those miss,)
She mean thy praise and glory is,
And long may be.
Blessed be God, whose love it was,
To double moat thee with his grace,
And none but thee.

D.

ADRIAN'S DYING HYMN.

This was the subject of one or two former papers in the Churchman, where the history of Pope's celebrated verses was given as derived immediately from the Latin. By the following poem of Thomas Flatman, (who died 1633–'88,) it would appear that he might have obtained less remote assistance in his own language:

A THOUGHT OF DEATH.

When on my sick bed I languish,
Full of sorrows, full of anguish,
Fainting, gasping, trembling, crying,
Panting, groaning, speechless, dying,
My soul just now about to take her flight,
Into the regions of eternal night;
Oh tell me, you
That have been long below,
What shall I do,
What shall I think, when cruel death appears,
That may extenuate my fears?
Methinks I hear some gentle spirit say,
Be not fearful—come away!
Think with thyself, that now thou shalt be free,
And find thy long-expected liberty!

D.

For the Churchman.

It may be well for the American clergy, to study and emulate the following energetic picture, by the poet Bowles, of the active benevolence of the English clergy. It reminds us of Goldsmith's admirable sketch:

> "Thus to relieve the wretched was his pride,
> And in his duty *prompt,* at every call,
> He watched and wept, he prayed and felt for all."

"If we turn our view to those of our order whose walks of life are more removed from the observation of the world, it may be truly said, they have not been deficient in these labors of love. In remote and retired situations, in times of scarcity and increased hardship, particularly in places where there has been no liberal and cultivated possessor of hereditary property, to whom, but to the parochial clergy, could often the poor and oppressed make their appeal, from the hard heart of rustic and uneducated avarice? As they have had these opportunities of doing good, so according to their means, they have distributed to the necessities of their fainting brethren, when they could meet with no applause, but from the testimony of their own conscience, and where they could reap no reward, but in the humble blessing of him who "*was ready to perish,*" and whose tears they had wiped away. In the meantime, by their pious exhortations, they have not ceased to inculcate that reverence for the Almighty, and that *sure confidence in His mercies,* so beautifully described by the prophet: 'Although the fig tree shall not blossom, neither shall the fruit be in the vines, the labor of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation.' Such have been the professional labors, in their different appointments and stations, of the Church of England, in supporting the laws, adorning the state by works of learning, and promoting, as far as their means extend, the public cause of religion and charity."

For the Churchman.

"In the primitive Church, the use of Godfathers and Godmothers was so early, that it is not easy to fix the time of their beginning; only the most ancient fathers who speak of baptism, do mention them. Augustin terms them, 'Fidei jussores.' It is a cruel and mischievous modesty to be ashamed to speak for God where *two* souls are concerned—our own and his for whom we are engaged."

COMBER.

What follows—a plain yet powerful address—is from "Orthodox Episcopal Magazine," published in London, early in this century:

ADDRESS FROM A SPONSOR TO THE CHILD'S PARENT.

The solemn engagement into which I have entered for your child, makes me extremely anxious that it should be conscientiously fulfilled; and as it gives me an interest in his education, so will it, I trust, sufficiently apologise for the liberty of this address. Modern manners do not indeed allow the right of interference to any considerable extent, as unfortunately modern sentiments on the subject are deplorably lax and unworthy. What, however, may be done without offence, cannot be neglected without blame; and I should certainly not have charged my conscience with so awful a promise, but upon the conviction that you would yourself take care that it should be performed, and also readily admit my inquiries and advice. The reasonableness of this will fully appear on considering the matter a little more in detail. For that part of the obligation which lies upon you, the natural affection of a parent for his child has amply provided; you cannot neglect the temporal welfare of your offspring without being convicted of cruelty by the very beasts of the forest; and as you are a Christian—as you believe in that revelation which has "brought life and immortality to light," and has denounced no less certain punishment to the impenitent and profane, you must be equally anxious about his eternal condition. Now you know that the only way to secure the happiness and avert the misery of a future state, is by being admitted a member of that society which Christ has collected and established under the name of his Church, and by adhering to those principles of faith and obedience, by which, on the authority of his word, the members of that society are constrained to regulate their sentiments and practice. But ere admission can be obtained into this society, its founder has required certain qualifications; namely, a firm belief in those promises and threatenings, and means of salvation, which he has revealed; and also a sincere renunciation of all kinds and degrees of sin. These qualifications, the existence of which can be evinced to men only by that external change of conduct they produce, your child could not at that time possess, nor could it be ascertained how far he might afterwards attain them. That he might not, therefore, want those inestimable benefits to be derived from an early admission to so excellent a society, I undertook to answer, that as soon as he should be capable of comprehending the nature and extent of his obligations, he should, of his own free will, acknowledge himself bound thereby to perform the promises made in his behalf. Hence, then, it becomes my duty to watch over his education, inasmuch as I have voluntarily given that pledge which the Christian Church, with so much wisdom and prudence, demands for the proper introduction of its young members. This superintendence, however, cannot, under the present circumstances, be exercised in a direct manner; and therefore, the sole purport of this address is to discharge my duty, as far as is practicable, by earnestly entreating you to pay that assiduous attention to the spiritual improvement of your child, which your situation so completely enables you to do. For let me recall to your mind that, as you must have been aware it would not be in my power to take the immediate direction of his education, you must have understood that I made those solemn promises on his behalf, in a full reliance on your readiness and integrity in teaching him to perform them. If, then, it should happen that he is brought up in an ignorance of the principles of that holy profession into which he has entered, the highest guilt will be upon you; because you will have neglected that prime duty to which nature and religion so strongly bind you, which you have had the best opportunity of performing, and by omitting which you have also deceived those expectations I had so much right to form, and which were the only grounds of my engaging for your child. The duty of instructing him certainly falls upon you; it is mine "to see that he be virtuously brought up to lead a Godly and Christian life;" and certainly it behoves us *both* to discharge our respective parts diligently and conscientiously. It is my most earnest wish that your son may fulfil his baptismal engagements; let not him and me have cause to accuse you of negligence in the great day of account. Considering the subject, therefore, in this solemn manner, it cannot seem officious if I offer my sentiments on the most proper mode of conveying religious instruction, and on the nature of those principles which it is necessary to inculcate, and without which the name of Christian is useless. It cannot, then, be thought that any parent discharges his duty in this respect, who supinely satisfies himself with affording his child the means of attaining that knowledge, whatever it may be, which the generality of our schools supply on this most important subject. He must not think it enough to have given him what is called a good education, and under that idea rest contented, without inquiring what religious notions he has imbibed, or whether he has any at all; he must not confine his attention to his moral improvement, so far only as morality is considered as consisting in a mere conformity to some floating maxims of honesty and integrity generally received. It is well, indeed, for society, that even these maxims, few and lax as they are, do restrain the corrupt propensities of mankind; but no one whose morality is confined merely within those bounds which general opinion prescribes, can have the least pretension to the rewards of Christian obedience. This can be founded only on a Christian faith. The child must therefore be instructed what he is required to believe, and what is the extent of his duties as resulting from that belief. He must be taught what relation he bears to the great Creator of the universe—what obligation he is under to his Redeemer, and what need he has of a Sanctifier. The foundations of religion must be laid open to his view, must be evinced to his understanding, and impressed upon his heart. Thus your instructions with respect to the Omnipotent God who made him, will teach him his duty towards that good and powerful Being, as the author of his life, and the giver of every blessing he enjoys; to love him for his goodness; to fear him for his power; to reverence his justice, and adore his wisdom; to thank him for what he has already bestowed; to pray to him for future supplies, and to trust in him entirely as the only Being that can relieve his numerous necessities. But you will still be far short of educating your child as a Christian, if you insist only upon those duties which he owes to God as his Creator, just as they are, and consonant to right reason enlightened by divine revelation. He must be made acquainted with the fallen condition of man; he must understand his own infirmity and depravity, in order that he may comprehend the advantages of that regeneration, by which he was adopted into the household and family of Christ. The all-sufficient atonement made by our gracious Redeemer on the cross, for the sins of mankind, must be printed on his heart as the only meritorious cause of God's receiving him into favor; and he must be taught that a firm belief in the efficacy of that atonement is the only means by which he can hope to make it effectual to himself. This belief, together with an unfeigned renunciation of every thing wicked, he must be informed that I promised for him at his baptism, as the indispensable condition of his being admitted into the Christian society, and by this "solemn vow, promise, and profession," he must know himself to be firmly bound. Baptism is in its nature evidently a conditional rite. Man had sinned, and the pestilent influence of his transgression has reached to his latest posterity. God, for Christ's sake, pardons his iniquity, and mercifully opens a way by which he may recover the original purity he lost. He is pleased to make with him a gracious covenant of mercy by means of a Mediator; but still it is a covenant. "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." The conditions of that covenant on the part of man are repentance, faith, and sincere obedience. Without the two first, no one can be baptised; for wherefore should he enjoy the external privileges of Christianity, who neither desires its holiness nor believes its efficacy. Repentance, therefore, or an abhorrence of all sin, and faith, or a belief of the truth of God's promises in Christ, are necessary qualifications in every one who is admitted to partake of the means of salvation afforded in the Church; and these qualifications your child must be taught to know himself indispensably required to possess. But he must know, also, that as he is of a nature in itself corrupt and infirm, he cannot hope to acquire right notions and principles of virtue and piety, or make any advances therein, without the gracious assistance of that good spirit of God, by whom, as the soul of man was first impressed with the divine language, so by him alone can it be cleansed from its pollutions, and restored to its original purity. By this view of religion he will learn, that as he was created by the Almighty Father and Maker of all things, so was he most mercifully saved from the guilt and the punishment of sin by the gracious Son of God, and must place all his hope of being freed from the dominion of concupiscence and of attaining perfection in virtue, on the sanctifying influence of the Divine Spirit. And being thus accurately grounded in the fundamental principles of Christianity, he will easily be taught the detail of its duties. For he must not imagine, that when so much has been done to restore him from a state of misery and iniquity to the way of happiness ineffable, he is himself at liberty to be idle. He has conditions to fulfil, and he will be expected to fulfil them with an accuracy proportioned to the assistance and advantages he has enjoyed. Admitted into the number of Christ's elect, he must "work out this salvation with fear and trembling," "lest, by any means," when he has "tasted the heavenly gift," he should after all be "a cast-away." He has renounced the world, the flesh, and the devil; he has promised to forsake all wicked ways, to resist all temptations to sin, and to dedicate himself to the service of Christ, whose property he became at his baptism. This promise he is bound to perform, otherwise he will undoubtedly lose all right to the privileges which the members of Christ's Church enjoy, with the additional aggravation of having despised the mercy of God when it was offered him. To prevent what would be of such dismal consequence, and to secure to your child, as far as human efforts can contribute to secure, the invaluable blessings of Christian baptism, let me again entreat you to consider the importance of the subject, and attentively to discharge your own duty. By baptism we are admitted into covenant with God, and his aid is imparted to us to supply our natural inability to perform it; but we are still liable to be acted upon by external influence; we may be improved by good education and good examples; we may be misled by wicked advice, and corrupted by "evil communications." It is therefore still necessary that children should be instructed in what is right, to be taught to avoid what is wrong, and carefully watched lest their young minds be perverted. The numerous temptations to which we are continually obnoxious, are fraught with so much danger to allow the experienced Christian any intermission of care: how much more, then, will this care be requisite, in guarding against evil, one whose passions are inflamed by novelty, whose reason is weak, and on whom religion has not yet been able to exert her full influence? Hence it will be necessary to restrain the young Christian in the indulgence of his propensities, that he may be exercised to withstand the solicitations of appetite. Beware of the sin of Eli; a sin too common, and involving in it consequences that the blind affection of parents will not permit them to see. Check the first dawning of irregular desire in your child; teach him early the hard lesson of self-denial; lest, by reiterated gratification, nature again sprout up wild and rank, and the sanctifying spirit no longer strive to oppose the dominion of concupiscence. Such may be the case; and the bare possibility of his child's perdition ought surely to be a sufficient incitement to his father's care. The necessity of that care I need not press any farther; what has been said will suffice, if seconded by a disposition willing to receive and to follow truth; but where the mind is averse from right principles of duty, much more would be equally unavailing. At all events, this memorial, presented with a sincere desire of promoting your child's eternal welfare, by discharging, as far as I am able, the obligation I incurred on his account, will witness for me, in the great day of inquiry, that I was anxious to perform with effect what I promised in sincerity.

For the Churchman.

EXCLUSIVE PRINCIPLES.

No. 1.

Mr. Editor—Some of our religious journals have been much occupied of late in the discussion of the question, whether "*The Church expresses or asserts an opinion respecting the validity of a ministry not episcopally ordained?*" Some think they see in the language of the XXIII article, taken in connection with that used in the preface to the *ordination offices*, a very clear expression of opinion on this all important subject: others can find no such expression of opinion therein. Thus issue has been joined.

I have, sir, very carefully read what has been written on both sides of this question, and am led to believe that they who maintain the *affirmative* of this proposition (viz. that the Church does express such an opinion) are standing in their own light, and arguing on premises which are untenable; and, not only so, but they are giving their opponents the advantage of defending their opinions by disputing about *a word*—the word "*expresses*" or "*asserts*;" since it is not true, in point of fact, that the Church, *in so many words*, expresses any opinion on the subject. She was not called on to express such an opinion—it would have been the height of imprudence in her to have done so—and, she has not done so. But, although the Church has wisely refrained from *expressing* any opinion on the subject, she, nevertheless, *has* an opinion on the subject, which, I think, is very clearly indicated by her *practice*.

The twenty-third article is in the following words:

"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be *lawfully called and sent* to execute the same. And those we ought to judge *lawfully called and sent*, which be chosen and called to this work by men who have *public authority given unto them* in the congregation, to call and send Ministers into the Lord's vineyard."

Now the question to be determined is, whom does the Church intend by "men" having "public authority given unto them—to call and send ministers?" This question I think may be determined by her own *practice*. The preface to the *ordination offices* positively declares that—

"No man shall be accounted or taken to be *a lawful* Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration, or ordination."—*The form hereafter following* is the offices for the consecration of Bishops, and the ordering of Priests and Deacons, by the imposition of Episcopal hands. In the *opinion* of the Church, then, those men have "public authority given unto them—to call and send ministers," who have themselves received Episcopal ordination; and, inasmuch as the Church declares that "no man shall be accounted a lawful Bishop, Priest, or Deacon," unless he has this Episcopal ordination, it irresistibly follows that, in the *opinion* of the Church, none have "public authority given unto them to call and send ministers," excepting those who have themselves been Episcopally ordained. If the Church had "expressed" an opinion upon the subject, I do not think any language she could have used, would have shewn more positively what her opinion was, than her *practice*, taken in connection with the twenty-third article, has done.

To my mind, sir, the requisition of the Church that all ministers shall be reordained (excepting those who have received Episcopal ordination) before they are admitted to officiate at our altars, is of itself conclusive as to *her* opinion of the invalidity of a non-Episcopal ministry. If she had made *no exception*, but required all ministers, without distinction, to be reordained, we could arrive at no such conclusion from this fact; but as the case stands, the Church clearly indicates *her opinion*, that a ministry episcopally ordained is *valid*—and, therefore, she admits ministers thus ordained, without re-ordination; and, on the other hand, she as clearly indicates *her opinion* that a non-Episcopal ministry is *invalid*—and, therefore, requires that they shall be re-ordained. If the Church do not consider non-Episcopal ordination as invalid, then she stands justly liable to the charge of a want of Christian charity, and of gross inconsistency, in refusing to let those officiate at her altars, whose ordination she considers as valid. If the Church were to admit non-Episcopal ministers without re-ordination, it would at once be an admission that she considers their ordination *valid*; and there can be no sufficient reason for her requiring them to be re-ordained, except that she *does not consider* them so.

You will perceive, sir, that I speak of the Christian ministry as either valid or invalid. I know there are some softer terms than *invalid* lately coined to designate a non-Episcopal ministry—such as an *irregular* ministry, and an *imperfect* ministry. But where, let me ask, is an irregular, or imperfect ministry, pronounced a valid ministry? I cannot find any account of it in *my* Bible. The Church does not recognise it. I have looked into the ancient fathers of the Church, and cannot find it there. As some, however, seem disposed to draw a line of distinction between an imperfect and irregular ministry and one which is invalid, (if they admit any to be invalid,) I shall endeavor to shew, that the admitted fact that a ministry is irregular and imperfect, is a direct proof that it is destitute of all validity whatever; and, moreover, that such is the *opinion* of the Church. This I shall make the subject of another communication.

SAVONA.

For the Churchman.

The Advantages and the Dangers of the American Scholar—A Discourse, delivered on the day preceding the annual Commencement of Union College, 1836. By Gulian C. Verplanck, Esq. New York. Wiley & Long. 1836.

Although this able discourse has been before the public for some length of time, and has been received with that decided expression of favor which it deserves, we hope to see it more generally circulated. Of its merit, as a literary production, we need not speak. It is enough to say that it is among the happiest productions of one, who, for a highly gifted and disciplined mind and profound acquirements, stands in the first rank of American scholars—and who, in the various departments of literature and thinking to which he has turned his attention, has won an enviable reputation. We are fain to hail its appearance as opportune, and to anticipate much from its influence. It contains truths of an eminently practical bearing—the results of much "opportunity of investigation," and a "large experience"—truths which, at the present time, and in the present stage of our literary history, should be known and pondered. It presents, sensibly and strongly, the advantages and dangers of the American scholar, which are alike peculiar to his position as such. It aims to point out the bright prospects before him, and to guard him against the errors to which he is exposed—as surrounded by an atmosphere of thought and enterprise, whose elements are to be found only in the institutions of our country, and the character and genius of our people.—The faithful and judicious warnings which it administers, are especially needed. And it is matter of gratitude to welcome the effort of one who has brought to the task such high and peculiar gifts. It is not to every declaimer that such a task should be entrusted; and we should weigh well the pretensions of the guide who ventures on so delicate and important a track. But, "from the lips of wisdom and genius, the theme cannot fail to be fruitful of the deepest and most precious instruction."* To a strong and well-balanced mind, equally removed from enthusiasm and despondency, in regard to the prospects of our glorious, yet infant institutions, and our rising literature, a mind capable of measuring the true value of the *materiel* already furnished to the skill of the political, intellectual, and moral architect; and of deducing thence a calm estimate of what the future may bring forth, without being seduced on the one hand into extravagant expectations, or, on the other, into a querulous discontent at existing discouragements;—to such a one only should we look for calm and weighty advice, on a theme of this nature. It can hardly be too much to say that such a mind has been brought to it. We know of no one more qualified for the duty he has undertaken, than the distinguished author of this discourse.

This notice is written under the conviction that the production deserves and will richly repay the attention of the rising clergy and educated laity of the Protestant Episcopal Church. It lifts up a voice of mingled consolation and warning, which will find an echo and a generous resolve in the minds of all who believe that the dignity and glory of our country—our sacred rights and inestimable privileges—depend in a great degree for their preservation, on the purity and independence of our literature and morals—and the integrity and intelligence of those who are sent forth from our halls of learning into the political arena, the precincts of the bar and of the pulpit. On this we can offer nothing more eloquent and stirring, than the concluding words of the discourse:

"I have before said that I looked with undoubting confidence to the ultimate tendency of our free institutions, to elevate and purify the general mind. Nor do these things shake me on conviction. They are but for a time. These dark clouds will pass away. They cannot quench the glorious sun of our republic.

To-morrow he repairs his golden beams,
And floods the nations with redoubled ray.

But their time is now. The evils are present. They are confined to no individuals, to no one party or faction. I have even feared that this spirit of intolerance and dictation was extending itself from the political into the social and religious world. Even before the altars of the Most High, strange and unhallowed fires have been lighted up in the priests' censers. It is for our generous, educated, high-minded youth to stay this plague. Let them not think to keep themselves pure, by holding themselves aloof from action. Let them take their stand manfully, as their own best judgment may dictate, in the political and religious divisions of our people; but let them feel for those who honestly differ from them, as for erring brethren. Be your zeal as fervent as it may, still temper it with a kind-hearted tolerance for the sincere and the honest. Reserve your warmest indignation for the narrow and bitter Pharisee, whether for you or against you; for the hypocrite, the impostor and the persecutor. Above all, reverence yourself, your country, and the principles for which you contend. Never sacrifice your own honor, and still less the cause of religion or freedom, to the subsidiary means designed to promote them, or to the external forms in which they may be invested." • • •

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* Page 8.

For the Churchman.

DIOCESAN LIMITS.

Mr. Editor—If I do not mistake, our Church has yet to settle some important principles, before her polity can be regarded as complete. She has legislated hitherto *pro re nata*; and contingencies have not arisen that required her to decide some of the nicest questions growing out of her form of discipline and worship.

The article copied from the Protestant Episcopalian, in the last Churchman, touches one of these, and bears indirectly on another. Are the boundaries of ecclesiastical jurisdiction coincident with those of civil jurisdiction? is the first: What are the proper limits of diocesan jurisdiction? the second.

Both these questions our Church is now called upon to decide; the one peremptorily, the other indirectly, by admissible inference from the extent of the action she may adopt in present contingencies.

I wish, indeed, I could believe the Church ready to take up this last question on its own merits, and give it a decisive answer, grounded on principle alone. But I see clearly that too many among us are disposed to avoid its difficulties, by shaping their course according to present necessities, and leaving the general principle untouched. Some of the larger dioceses *must* be divided, in the course of a few years, they admit; but they will divide them only as pressing necessity constrains. Let posterity fix its rule for the size of a diocese, if it must have one.

And yet, the settlement of that rule involves, in no inconsiderable degree, the determination of the character of our Church for coming ages. Whether she is to be spiritual and practical, or formal and coldly orthodox, depends, in my belief, on her choice between large and small dioceses. From a comparatively early period, two plans of distributing ecclesiastical jurisdiction have been in use: the one, of giving to a bishop as many congregations as he can *officially control*; the other, as many as he can *personally superintend*. The difference in operation, is great; in result, it is still greater. On the one plan, the bishops become a hierarchy; on the other, they remain simply the chief ministers of the Church.

Hitherto, there has been no legislation on this subject in our Church. She took convenient limits, already marked out, for the boundaries of dioceses. While her clergy were few, and her congregations small and scattered, there was no ground of objection to the choice. It was a temporary arrangement, of temporary duration.—But now that the farthest limit of that duration is evidently drawing near, she has to take different ground. She must resolve either to have a hierarchy like that of England, in which the bishop of a diocese cannot be personally acquainted with every pastor of a congregation under his care; or to aim at the settlement of an episcopacy like that of Africa in the fourth century, and of Asia in the second, in which the bishop knew personally the larger part of the members of every congregation under his superintendence.

But I did not mean to discuss this subject when I took up my pen—my object was to offer, with becoming diffidence, some doubts that have occurred to me in reading your editorial article, relative to the *principle* of coincidence of the ecclesiastical and civil jurisdictions.

Dawson, as you quote him, argues that civil divisions *ought* to be adopted by the Church, because, under the direction of the Apostles and their successors, they *were* adopted by the primitive Church. I admit the conclusiveness of the reasoning; but, to me, at least, your author has not made out his premises—he has not proved that the Apostles and their fellow laborers *did* adopt the civil distribution of jurisdiction for ecclesiastical purposes.

1. He argues, churches were first established in the principal or metropolitan cities, *e. g.* Jerusalem, Antioch (on the Orontes) and Corinth; *ergo*—what? I really am at a loss to know.—Surely *not* that the diocese of each metropolitan city was co-extensive with the civil province of which it was the capital! Besides, it is not correct to say that Jerusalem was the chief city of Palestine, according to the civil distribution.—Cæsarea was the metropolis, where the Roman procurator dwelt.

2. In the account of the journeyings of the Apostles given in Acts, the names of provinces are mentioned, *e.g.* Syria, Cilicia, Galatia, Phrygia, &c. Pray does this prove that the "churches" there "planted" or "confirmed," were co-limitary with those provinces? At one time, I believe, the provinces of New Jersey and New York, belonged to the Synod of Philadelphia, according to the arrangement of our Presbyterian brethren. Might I not then have spoken of some eminent evangelist belonging to their communion, as founding and building up the churches in New Jersey and New York, without affording any proof that those provinces possessed each its Synod? On the other hand, when we every day talk of the Church of England, does our mode of speech imply that England is one diocese? Surely, just as much so, as the phraseology of Holy Scripture implies that Syria, Cilicia, &c. were each one diocese.

3. St. Paul's epistles "are all addressed to some province in general, or to the chief city of that province, or archbishop." Your author enters into an examination of particulars, which he concludes with the inference, "So that *all* were written," &c. But he has omitted to mention three Epistles—those to the Philippians, the Colossians, and Philemon. Not to trouble ourselves with the inquiry, what diocese Philemon governed? to which it might be difficult to give a satisfactory answer, I will only ask, of what provinces were Philippi and Colosse the chief cities? Certainly, of none; and for that reason I am afraid they found no place in Dawson's list.

4. In the next paragraph, the argument is drawn from the assumption of the apostolic origin of metropolitans. I need not remind *you*, Mr. Editor, how exceedingly doubtful is the point thus assumed. It can only be supported by just such argument as that brought to show from Acts 20th, that Asia Proconsularis was an archbishopric, with Timothy for its metropolitan, of which I think it enough to remark, that I shall not waste my time and your reader's patience in its confutation.

The next paragraph takes up the example of the successors of the Apostles, which is deduced from two obscure expressions in one of the epistles of Ignatius; of one of which Le Clerc professes that he does not understand it, and Vossius says that there have been as many altercations concerning it as it contains letters. I prefer taking the same course which has been followed with reference to the epistles of Paul. To whom were the epistles of Ignatius addressed? To six churches, and to the bishop of one of the six. Rome, Smyrna, and Ephesus, three of the six, are undoubtedly metropoles of provinces.—But what were Tralles, Magnesia, and Philadelphia, the other three? Places of very inferior importance, that would never have obtained bishops on the principle which Dawson tries to make out to be apostolic. Look at the position of Tralles and Magnesia, on neighboring tributaries of the Meander, not thirty miles distant, and say whether the Church could have been governed by the civil distribution of jurisdiction, when they were made dioceses.

But there is still better evidence of the apostolic practice, to the same effect. How came the seven apocalyptic churches to be overlooked, in the transition from Paul to Ignatius? Was it because of the seven, these were certainly not "chiefs of provinces?" Pergamus was indeed a Roman colony, but no metropolis; Thyatira and Philadelphia enjoyed no civil distinctions.

These were primitive dioceses, beyond all question. Perhaps it is not commonly understood, *that the whole seven were comprised in a region one hundred and five miles square*, and that in the fifth century there were certainly twenty, probably TWENTY-THREE other dioceses, (in all THIRTY,) *in that same district*.—Will it do to appeal to the practice of the early Church, Mr. Editor, in favor of the *principle* of making our dioceses coincident in limits with the states?

But, after all, the question is a very vague one. We have four regular grades of civil distribution in our country, with a fifth of an anomalous kind—the limits of the federal government, states, counties and townships, are the four regular grades; the territories, the anomalous fifth. To which of these shall we liken the civil divisions recognized in the Scriptures, and supposed to be adhered to by the early Church, in its establishment of diocesan limits? Strictly, to none. Approximatively, I am persuaded that our *county* limits are nearest those set by the Apostles and their successors for a diocese, and generally retained in the Church for five centuries; that is, until Rome and Constantinople began to swallow up the lesser sees, and the conversion of the sparsely populated northern and western regions of Europe furnished both occasion and opportunity for placing large tracts of country under the superintendence of a single Bishop.

I agree with the correspondent of the Protestant Episcopalian, that *precedent* is decisively against the claim of Bishop M'Coskry to Wisconsin territory and the district appended to Ohio; the cases of Vermont and Maine are, as clearly as possible, to the point. But I lament it.—*Principle* is involved, and, I fear, has been overlooked, or sacrificed to expediency. I do not allude to a supposed principle, affirmative or negative, relative to the coincidence of ecclesiastical and state limits. I differ from you, Mr. Editor, and Parepidemos, in *not* regarding that principle as *yet* touched by the Church; her action has, hitherto, been rather aside of it, than on it, be it what it may.

But there *is principle* involved, of a higher character. What is the connexion between a Bishop and his diocese? By what authority may it be altered, or dissolved? The answer to these questions is involved in the course adopted, hitherto only tacitly, by our Church. I grieve to express my firm conviction that the wrong answer has been given. The action of the civil government has been allowed to alter, in several cases, to dissolve in at least one, the connexion between a Bishop and his Church. Have not our fathers been led into this dangerous inconsistency, by forgetfulness of the difference between our circumstances, and those of the Mother Church, in England? There, the civil authority forms and regulates the connexion between a Bishop and his diocese, and by consequence may change it. A remarkable instance has just occurred, in the abolition of the see of Bristol; great changes in the limits of those of Chester and Gloucester; and the creation, out of them, of the new see of Ripon But would the State do as much with our Church? Certainly it might, on the principle involved in existing precedents. Delaware, for instance, might be divided between Maryland and Pennsylvania, and western New York made a new state, and, therefore, diocese. But in England, this was justly done, because the sees of Bristol, Gloucester and Chester were themselves, at dates more or less remote, state-creations, as much as the new see of Ripon.—Is it so with us? What does the State know of the *diocese* of New York? Absolutely nothing. Why, then, should that diocese be made subject to its action—the *spiritual relation* of a Bishop and his people to the action of a *secular* body, too often in the worst sense, worldly?

There is an obvious distinction between the refusal of such an incongruous subjection, and denial of the *expediency* of making civil boundaries, in ordinary cases, the standard for those of the Church. The former, I should resist to the uttermost; the latter, most willingly admit, and promptly carry out in action. Take the instance of an annexation of part of the diocese of Michigan to the *State* of Ohio. Were I Bishop of Michigan, I should regard my relation to that district as unaltered. But, on being informed of the civil procedure, my first step would be to proffer the jurisdiction, *pro tempore*, to the Bishop of Ohio, until the sitting of the next General Convention; my next, to inform the diocese, at its next annual convention, of the bearing of the state action upon the constitution of the diocese, and request its concurrence in an application first to the sister diocese of Ohio, and then to the General Convention, for consent to a new arrangement of the diocesan boundaries.

The severance of Wisconsin Territory is a case with a different aspect. The severed district cannot fall into any other diocese. It is too feeble to become a diocese by the existing laws of our confederate churches. Why should its clergy be driven to seek a new shepherd by the alteration of its civil polity? *Their* relation to their bishop, we are told, continues unaltered; but that of their congregations does not. Is it true that there is a *divided* responsibility? Are the people under one—the pastor another? Are the people liable to transfer by the state—the pastor not? These are views, Mr. Editor, which it would be hard to support by any reference to rule and usage of the Catholic Church, even as vague as that of Dawson to "*one* of the canons of *the* council of Antioch!" KATOIKISTES.

For the Churchman.

METHODIST EPISCOPACY, NO. 6.

In my last I commenced a course of direct argument in proof of a third order in the ministry, higher in authority than presbyters or elders, in which I considered the case of Timothy and promised in my next to offer some remarks on the Episcopal character of Titus, who had charge of the church at Crete.

Titus I. 5. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city." On this very plain passage of holy writ, I remark,

1. That St. Paul must have been in Crete himself and planted a church prior to the date of this epistle. The expression, "For this cause *left* I thee in Crete," proves beyond a doubt, that the Apostle had been there in company with Titus. It is also clear, that a church had been organised, for the expression, "that thou shouldest set in order the things that are wanting," supposes that the principal work had been done. Had there been no organization, no church officers appointed, the Apostle would not have intimated that *some things* only, were wanting to complete the work of organization, for, in such case, *every thing* would be wanting.

It is clear then that a church had been organised in Crete.

2. I remark on the above text, that it undeniably assigns to Titus, Episcopal jurisdiction over the entire church in Crete, with authority which could not have been possessed by any other person or persons, within the same limits during the same time. He is authorised to "set in order the things that are wanting," which supposes that he had the right of judging what belongs to the church and of moulding it accordingly. He also had the right of judging of the qualifications of Presbyters or elders, and of consecrating them for their work, and is directed to ordain elders in every city; and how he could be thus commissioned, if all ministers were equal in authority, and have equally the right of consecrating others is more than I can understand.

3. I remark that Titus cannot be classed with those presbyters or bishops, as they are sometimes called, who had the charge of a single congregation only, for he evidently had a very large diocese, over which he presided. Crete is the largest island in the Mediterranean sea, and is generally supposed to be about 250 miles long and about 50 broad. It is also said that it once contained a hundred cities. The island now contains about 350,200 inhabitants, 150,000 of whom are Greek christians, and are under the government of twelve bishops, subject to the patriarch of Constantinople. Now who can doubt that Titus acted the part of a diocesan bishop, when we consider that he was directed to ordain elders in every city? Dr. Clarke in his introduction to this epistle says of Titus: "He appears to have been a young man when entrusted with the care of the churches in this island. In such an extensive district, an old or infirm man would have been of little use."

But there are other proofs of the Episcopal office and authority of Titus, to be found in St. Paul's second letter to the Corinthians.

It may be remarked that Titus had been sent to the Corinthians with authority to govern them. 2 Cor. VIII. 6, 16, 17. "Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.—But thanks be to God which put the same earnest care into the heart of Titus for you. For indeed he accepted the exentation; but being more forward, of his own accord went unto you." This shows that Titus had labored in the Corinthian church, having been sent for that purpose. "We desired Titus," and again "he accepted the exentation, but being more favored, of himself went unto you," are expressions which clearly suppose that Titus was appointed to the charge of the Corinthian church by those having authority so to do; and by whom he was sent, we may learn from chap. 1. "I Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church of God which is at Corinth." It is then Paul and Timothy who speak when it is said, "we desire Titus," "we have sent with him" &c. verse 18.—Titus was then sent by authority. But what authority did he possess when he arrived among them? This we may learn from Chap. VII. 15. "And his inward affection is more abundant towards you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him." On this, Dr. Clarke says, "Ye *reverenced* his authority; ye were *obedient* to his directions; and ye *dreaded*, lest any thing should be undone or ill done which he had delivered to you in the name of God." I trust I have now proved from the word of God that there was an order of ministers in apostolic church higher in authority than Presbyters; but as my remarks on this point have been very brief, I will devote another short number to it, in which I shall introduce the testimony of some of the Fathers, and some more modern writers.

DIAKONOS.

To the Editor of the Churchman:

Mr. Editor—As Easter week approaches it is the duty, I think, of every right thinking person, who feels an interest in the welfare of the Church and parish to which he belongs, to cast an eye about him, and to find out, if possible, who are the most suitable individuals to fill the office either of **Churchwarden or Vestrymen.**

It is, in consequence of a very palpable and gross neglect on the part of those who have votes upon such occasions, that great and lamentable injury is oftentimes done to a congregation, and that persons are elected who are by no means qualified for such an appointment. By the act of incorporation, the formation of Vestries takes place annually on some day in Easter week, and those who are entitled to vote are members of the Church, either by Baptism, the rental of a pew, or some other joint act of communion; but yet very many give themselves no concern about the election. I have, indeed, [illegible] instances, when only the minister, who is [illegible] returning officer, *one* churchwarden, and the sexton, have attended, to elect—*ne more contradicente*—TWO CHUCHWARDENS AND EIGHT VESTRYMEN for the ensuing year! And, again, when the clergyman, as rector, being present, the churchwardens and vestrymen of the preceding year have *mutually agreed to ballot for each other, to fill the same office for the succeeding year!!* Now all this is virtually wrong; it shows a degree of apathy and unconcern about Church affairs which is highly censurable, and how can it be wondered that evils should exist, or dissensions creep in, when individuals who have the power to appoint suitable persons, do not avail themselves of their elective franchise, but allow those who have been in office to continue therein, and do as they please, whether qualified or not? Would they forego their right, if their political creed were in jeopardy, would they not awake themselves to exertion, and attend the poll, with all their associates, to secure the return of such men as were best fitted for office, if there were any prospect of improper persons being brought forward to fill them? And yet these are the very men who, notwithstanding ten days' notice, *at least*, is given of such election of Church officers, give themselves no trouble about the matter, and allow them to go on just as they may, without improvement, and most probably with evident loss to the Church among them!

And who, it may be inquired, are the most proper persons to be elected? I reply, those who are Churchmen in heart and affection, and *not* from interest; those who are, if such can possibly be found, recipients of the most solemn of her sacraments; who belong to the Church, not only by baptism, but by the receiving of the holy communion of the Lord's supper; those who love the Church from a persuasion of her superiority over every other form of worship, and allow her claim upon our veneration and regard, as the most valuable and important institution in the land; those who, thus qualified, are amiable in their disposition, notable in their persons for piety and worth, and zealous, according to their means, in every good word and work; NOT those who are merely most affluent, for they generally give and do the least; but those who love God, and delight to serve Him in their day and generation.

I trust these remarks may prove useful, and promote attention to a subject which should be attended to! The evils which now exist in parishes might thus be corrected, difficulties be at once overcome, and less misapprehension, or jealousy, or ill feeling prevail; our Churches would then prosper, and the HARMONY and UNITY of our congregation most probably would remain undisturbed.

I am, Mr. Editor,
yours most faithfully,
A Presbyter.

We understand that our worthy and Rev. friend, Evan M. Johnson, has informed the Vestry of St. John's Church, that he should resign his pastoral charge for the purpose of visiting Europe, so soon as the congregation feel themselves enabled to support a minister to supply his place.

It may not be generally known to the community, that Mr. Johnson's labors have been entirely gratuitous, from the first organization of that church, to the present time. In addition to which, he has generously given the use of the ground, and erected the first edifice at an expense of some thousands of dollars. This building has been enlarged and beautified within the last two years, and the congregation considerably increased; and we have learned with pleasure, that it is his intention when he shall have returned from Europe, to build another Episcopal Church from his private funds, near Fort Green.

The untiring exertions of Mr. Johnson, in the cause of Common Schools—his charities to the poor—and the public spirit he has at all times evinced for the general improvement of our city, has endeared him to a large circle of friends, whose warmest wishes and prayers will accompany him on his tour, and anxiously greet his return.—*L. I. Star.*

Illinois.—This important diocese, though having a Bishop at its head, has received as yet but a scanty and insufficient supply of Clergymen. Rushville is still destitute, and still presents a most favorable opening for usefulness.—Bishop Chase says, in a letter to the Editor, "By all accounts I receive from that most interesting parish, never was there more need of a missionary. Do put in a few words in your paper entreating some one to think of them and seek them as sheep having no shepherd, and likely soon to be lost, if they be not speedily found and fed by the word of life." We can add nothing which would give force to such a plea as this, and we hope that it will move the heart of some one who is able and willing to become the shepherd of such a flock.

It is hoped that an Episcopal Church will be ready for consecration in Rushville by Bishop Chase, on the visitation which he proposes shortly to make. It is his intention to include in this visitation the lower parts of the state, especially Alton, one of the most flourishing towns in the west, with an Episcopal Church, of which the Rev. J. De Pui is rector. Bishop Chase, and a few laborers associated with him in this wide field, have a strong claim upon the sympathies and assistance of the members of the Church.—*Episcopal Rec.*

Consecration.—On Thursday, February 17, Grace Church, Berkshire, was consecrated to the worship and service of Almighty God by the Bishop of the diocese. The sentence of consecration was read by the Rev. E. Burr; prayers were offered by the Rev. Mr. McElroy, and a sermon preached by the Bishop. The Church is a neat and convenient edifice, and reflects great credit on the little flock that has raised it up under circumstances of great discouragement. May they, as lively stones, be built up a spiritual house to offer up spiritual sacrifices acceptable to God by Jesus Crist.—*Gambia Observer.*

THE CHURCHMAN.

SATURDAY, MARCH 18, 1837.

New Series.—In compliance with the expressed wishes of many of our subscribers and the general expectation of that portion of the public who are interested in our labors, our paper appears to-day in new type, and an enlarged form. Some of our readers, as has been intimated to us by communications which we take this method of acknowledging, will be disappointed at the appearance of a large folio sheet. They would have preferred the quarto form, as more convenient for binding and more suited to the contents of our paper and the character which we have aimed to secure, which is less that of a newspaper than of an ecclesiastical and literary journal. It is proper to assure such readers that their suggestions have not been neglected. They have been well weighed and the folio form has been adopted by the proprietors from a conviction that they would thereby meet the wishes of a great majority of subscribers. The quarto sheet when the leaves are not cut and stitched, is complained of as intricate and troublesome, and to issue the sheet stitched in cover would be an expense not warranted by the subscription price. The folio sheet can be opened and read with perfect ease; and as people now-a-days are always in a hurry, and averse to trouble, it is important that they should be allured to the weekly report which we offer them at as little expense of their time and comfort as possible. Besides, in a community so much on the *qui vive* as ours, present effect is the first consideration, for where there is one who thinks of preserving his papers for future reference, there may be found a hundred who, less provident but equally thoughtful, read to-day, and trust the morrow for a fresh and better supply. So that it will be found, we think, on the whole that the present form is the best.

It will be seen by reference to the advertisement that the price of the paper is to be in all cases $3 per annum. This price is the same at which the paper was originally put, and has been ever since continued. It is true a regulation was adopted of making an abatement of fifty cents to those who paid in advance; but this plan has been found not to work well: $2 50 is an inconvenient sum to be transmitted by mail and the effect of the abatement has been to make many subscribers who have not paid in advance dissatisfied when charged with the regular and equitable price. The proprietors therefore have felt compelled in justice to their own interests and in order to remove existing grounds of dissatisfaction and complaint to establish *one uniform price*. To secure this uniformity they had to choose between $3 and $2 50: and when it is remembered that three dollars was the original price, that the rates of labor have increased, and that additional expenses have been incurred in consequence of the present improvement in the exterior appearance and size of the paper, it will not be thought strange that they fixed on $3 in preference to $2 50 as the uniform price. While therefore they wish it to be understood that the sum of three dollars in advance, will be in all cases required, they would guard against the impression of there being any rise in the price of subscription. There has not; it is the same now as at first; the only alteration is that it is required in advance.

On the advantages of the present change in the external appearance of our paper we need not dwell: they are obvious; readers will have better paper, larger type, and more matter. That the paper may support its former character, and advocate with increasing devotion, the great objects for which it is established, will be the unceasing aim of the editor, and in this confidence he commends it anew to the prayers and kind encouragement of its patrons.

The paper on which "The Churchman" appears this week, was procured of Messrs. George & Edgar Bartow, No. 7 Burling slip. It gives us much pleasure to announce this fact, as we are assured from judges that the paper is of a superior quality.

Appropriate Tribute.—The friends of the late Rev. Charles Simeon, a worthy minister of the Church of England, recently deceased, have adopted a judicious method to testify their respect and veneration for his memory. They intend to found six University Professorships of 50*l.* per annum, for the encouragement of Biblical knowledge. It is surprising that a method so significant, appropriate, and eminently useful, of paying respect to the illustrious dead, is not more frequently adopted in our own country. We believe it was the Missionary which suggested the foundation of a White Professorship of Pastoral Theology in our General Theological Seminary.

Family Worship.—A correspondent writes that a recent painful occurrence induces him to ask the question, "What parts and proportions of the social worship and religious observances of a family, does courtesy require us to ask to be performed by a guest of our own standing?" The question however will be more intelligible by allowing him to state his own grievance:

"I will state a case of fact, which has suggested this query: I visited a brother clergyman, being myself of the class, and as I supposed was welcomed as a guest. Our acquaintance had been of long standing, and more than commonly intimate. My friend took on himself the religious duties of the table, as I think, is very proper. I do not like the custom, which has to some extent obtained in the religious world, of dividing these offices with guests, and of expecting a long prayer instead of a grace. I confess I did somewhat expect, from the relation which existed between us, that my friend would honor me with a request to take some part at family prayers, either at evening or morning worship. The evening exercises, however, were all appropriated by himself, and as I doubted not for some good reason. As no reason was assigned in the way of apology, I was not quite happy. There were one or two persons present, who, I imagined, might think it strange. However, I made the best of it, though it worried me a little. I began to be suspicious of myself, diffident, nervous—imagined I was not agreeable to the family—or that for some reason my leading or taking part in family worship would not be acceptable. I had preached for this very brother, and his family had heard me; I was at this time an invited guest; and how is it possible, thought I, that he should not render me the courtesy to put me forward as a priest in his family, at least to assign to me some part of these services?

"I confess I have the weakness to be annoyed by such a circumstance, and I wish to be satisfied, Mr. Editor, whether this unpleasant feeling on my part were justifiable; or whether it were owing to some unhappy constitution and state of my own mind?"

Now as our correspondent puts a plain question, we hope he will not be offended at a frank answer, even if it should not correspond to his preconceived views of the subject. We must say, therefore, that in our judgment his host pursued a proper course and that his own uneasiness was the result of a sensitiveness not regulated by correct principles. The father of a family is the priest of his family, and on this principle, propriety requires, in our judgment, that he take precedence of his guests, of the same standing, in the religious offices of the domestic sanctuary. Indeed we take this principle to be so plainly recognized and the duty flowing from it to be so obvious and, we may add, as far as our intercourse has extended so general that we are surprised that an Episcopalian clergyman (as we suppose our correspondent to be) should bring it into question. The opposite course could only obtain, we should suppose, among those who are used to extol *gifts* to the disparagement of *office*.

Fast Day.—Governor Everett, of Massachusetts, has appointed the sixth of April next, as a day of public humiliation, fasting, and prayer. We rejoice at the continuance of this most laudable custom, though, as usual, we have to regret that, in the selection of the day, a regard is not shown to the preferences of a respectable portion of citizens, when it could be done without detriment to others. The day appointed comes in a festival season, but the appointment of a day a fortnight earlier would have made it fall in a week which, from time immemorial, has been set apart by the Church for the purpose of humiliation, fasting, and prayer.—The objects of a national fast are well and concisely stated in the proclamation:

"The people, of all religious denominations, are respectfully invited to abstain, on that day, from their ordinary pursuits—to assemble in their usual places of divine worship, and to unite in those exercises of penitence, confession, and supplication, which become the occasion; imploring pardon, through Jesus Christ, at the mercy seat, for our transgressions as individuals and a nation, and offering fervent prayer to Almighty God, that he would, notwithstanding our unworthiness, continue the smiles of a bountiful Providence upon the people of the commonwealth, and prosper them in every branch of honest industry; that he would preserve the Union and promote the welfare of these United States; that he would advance the general cause of truth, freedom, and goodness; that he would give success to all efforts for the relief of suffering, the reformation of vice, and the diffusion of knowledge, and especially to those great enterprises of Christian philanthropy, which form the chief glory of the age in which we live; and, above all, that he would be pleased to hasten the period when the purifying influence of the Gospel shall be felt throughout the world."

Men of Old.—We have been much pleased with this excellent work, and are glad that a correspondent of the Episcopal Recorder enables us to give it the following just and appropriate notice:

"A small, but truly valuable manual, has just been given to the public by an anonymous author, the strength and purity of whose style sufficiently evince his scholarship. It is entitled *Men of Old*, being a new translation and abridgment of the original Greek biographies of those early and distinguished fathers of the Church, St. Polycarp, St. Clement, St. Barnabas, and St. Cyprian, in which considerable additions derived from other Greek authors, are given with corresponding references. This literary production will not only be acceptable to the general reader of ecclesiastical biography, but particularly useful to the student of theology. The author's selection of those five illustrious fathers of our Church, already mentioned, has been chiefly decided by the claim which they have to the honor of martyrdom, and particularly that of St. Cyprian, from the impressions which, in matters of discipline, he made, not only in his own, but in all subsequent ages of the Church.

"In these translations, drawn from the old Greek biographies, many incidents and facts more than will be found in any other translations are added, with references to their authors. As there is no original biography of St. Cyprian in the Greek language, the author has compiled his life from the unquestionable authorities of various writers, thereby rendering it an original work. It is presumed there will be no breach of delicacy in mentioning what has now become generally known, that the *Rev. Henry M. Mason*, Rector of St. John's Church, Salem, New Jersey, is the author."

New Mission Church in Philadelphia.—The Episcopal Recorder states that a number of gentlemen from the several churches of Philadelphia and from Southwark, met on the 10th January, to devise remedial measures for the spiritual wants of that city, which resulted in the formation of an association under the name of "The rector, Churchwarden's and vestrymen of the Evangelists for the District of Southwark."

"Articles of association, conforming to the canons of the church, were drawn up, the purpose expressed in the preamble, being 'to provide for such as are in limited circumstances, and for others, a house for the worshipping of Almighty God according to the faith and discipline of the Protestant Episcopal Church of the United States of America.'

"The following gentlemen were chosen as vestrymen:

"John Andrews, R. B. Aertsen, H. Binney, jr. W. H. Wayne, James Lathbury, Zebulon Locke, Joshua Cowpland, Elijah E. Carrol, Wm. Welsh, Benjamin G. Mitchell, J. M. Aertsen, Robert Graffen.

"At subsequent meetings of the vestry, Horace Binney jr. and Robert Graffen were elected churchwardens, measures were taken to secure the aid of the city clergy and the ladies of the several congregations in obtaining funds for the church and Sunday school, to supply the pulpit until a rector be chosen, to obtain the use of the edifice in Christian street between Fifth and Sixth, known as 'Zion church,' for a place of worship to prepare it for service on the 12th of March, and to apprise the bishop of the diocese, of the organization and plans of the church, requesting him to open it on the 12th inst. and appoint Mr. N. S. Harris lay-reader till 1st July approx."

The church has been rented for $225, and $600 have been pledged for the rector's salary.

Easter Collections.—In the eastern diocese the custom prevails of taking up collections at Easter for missionary purposes in the diocese. Bishop Groswold has issued his annual circular, calling the attention of the diocese to the collections, and we should be happy if the following extract might serve to enliven the interest of our own churchmen, in the prosperity of their truly valuable diocesian societies, instituted for the same object:

"At no time have the contributions been more needed than now. New missionary stations are opening to us, but from want of pecuniary means, we cannot occupy them. No Christians on earth, we may well believe, are more in duty bound, and none have more encouragement than we, to continue and to increase our missionary efforts. Consider, I beseech you, brethren, beloved in the Lord, what, from respect and obedience to our Convention, is required of us; what, as Christians, we ought to do, to save ourselves and others; what as Churchmen we ought to extend our true apostolic ministration; what charity requires for our suffering brethren; and what the examples of others should stimulate us to do. As Christians, we should let none go before us in this noblest of charities; as Churchmen, to act consistently with what we profess, we should lead the way.

"Those of our churches which are small, and comparatively poor, ought the rather to show their good will, by making these collections; for the most, or all of them have been aided, or may hope for aid from the fund thus raised, beyond what they contribute. And our brethren in the larger and richer parishes, who are often called upon to help others, will do it more willingly for those who are zealous and liberal. And let us not forget that the Lord has promised to bless his faithful people, who do much according to their means, to honor his holy name."

General Theological Seminary.—Bishop Brownell, of Connecticut, now at New Orleans, thus commends to his diocese this important object, by endowing one, to secure the endowment of the other, of the two vacant Professorships:

PROFESSORSHIP OF PASTORAL THEOLOGY AND PULPIT ELOQUENCE.

I have learned with great satisfaction, that the Corporation of Trinity Church, New York, in the exercise of the liberality and just discrimination which has so long characterized that body, in the application of the means entrusted to its care, has appropriated the sum of $25,000 towards the endowment of a Professorship of the Evidences of Revealed Religion, and of Moral Science, in the General Theological Seminary; provided a like sum of $25,000, be raised for the endowment of a Professorship of Pastoral Theology and Pulpit Eloquence, in the same Institution, by the first day of January, 1838.

For the purpose of carrying into effect this beneficial design, the Standing Committee of the Trustees of the Seminary have appointed its alumni as agents to solicit the benefactions of the friends of the Church, for the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence. These agents, for the Diocese of Connecticut, are the Rev. William A. Curtis, Rev. Samuel Fuller, Jr., Rev. John M. Guion, Rev. Joseph H. Nicholls, Rev. Josiah M. Bartlett, Rev. Robert A. Hallam, Rev. Oliver Hopson, Rev. John D. Smith, Rev. Nathaniel E. Cornwell, Rev. Jacob L. Clark, Rev. William Watson, Rev. Pierre T. Babbitt, Rev. David H. Short, and Rev. Amos B. Beach. Their appointment meets my hearty concurrence, and the object for which they are engaged has my fervent prayers for its success. I recommend it to the favorable consideration and liberal aid of the Episcopalians of Connecticut; and I trust they will feel how important it is that all the Professorships in the Seminary should be endowed by private liberality, that as large a portion as possible of its permanent income may be appropriated to the aid of such students as may be unable to support themselves.

Thomas C. Brownell,
Bishop of the Diocese of Connecticut.
New Orleans, Feb. 16, 1837.

Patrick Lowth and Whitby.—We are glad to see that the proposals for the republication of this work have been well received. The Chronicle of the Church says, "We heartily commend the undertaking to the patronage of the Christian public. To the members of the Episcopal Church this commentary is invaluable, as containing nearly all that is pertinent on the various points of doctrine and discipline, conceived in a happy style, and uttered in a bold and vigorous manner." Several other of our exchange papers both in and out of our church, have spoken in similar terms.

South West.—The following extract from a letter of Bishop Brownell under date of Feb. 14th, 1837, is taken from the Chronicle of the Church.

The following extract from a letter from Bishop Brownell, under date of New Orleans, Feb. 14th, 1837, will without doubt afford much gratification to your readers:

"The prospects of the Church in this city, are more auspicious than at any other period. The new edifice has been used for divine worship this winter, and it has been well filled. The exterior is not yet quite completed, nor has the new organ arrived. Last week, seventy-five of the pews were sold at auction, subject to so such annual rent as the vestry may impose, and brought the unexpected sum of $64,140. Of the remaining pews in the body of the Church, one is reserved for the Rector, four for strangers, and twenty-three to be rented annually to the young men and transient persons who resort in such numbers to New Orleans. The pews in the gallery are free. The few reserved for renting, would bring at public auction, at least $15,000. A sum of near $80,000 for the pews of a building which, together wtth the organ, cost only $53,000, must indicate a very favorable state of feeling in regard to our Church. At a meeting of the Vestry last evening, the Rev. President Wheaton was unanimously elected Rector of the parish.

"The rudiments of a new parish, in the upper Faubourg of the city, are rapidly gathering, under the missionary labors of the Rev. Mr. Wheat. Already liberal offers have been tendered for the erection of a new church, and I am persuaded that in two or three years, a new church may be built, and a new congregation formed, as large as that of Christ Church.

"The parishes in Natchez and Mobile, are also in a prosperous condition. In the latter parish, their pews were lately rented, for one year, for between $8,000 and $9,000. They are in a temporary building, which cost only about $4,000!"

The New-York Bible and Common Prayer Book Society, having many years since, under the sanction of the late Bishop of this Diocese, suspended its operations in a great measure, in favor of the Auxiliary New York Bible and Common Prayer Book Society, and the charter of the latter being now about expiring, I hereby, at the suggestion of several friends of those institutions, request a meeting of Episcopalians, especially the members of the above named societies, at the Protestant Episcopal Press, 28 Ann street, on *Wednesday next, 22d inst*, at half past 7 o'clock, P. M. to take into consideration the formation of a new *Bible and Common Prayer Book Society.*

Benj. T. Onderdonk,
Bishop of the Diocese of New York.
New York, March 14, 1837.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Sunday next before Easter, March 19, French Church Du St. Esprit.

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists:

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—On Wednesday, March 15, in Grace Church, Jamaica, Queens County, the Rev. Nathaniel P. Knapp, Deacon, Assistant Minister of the Church, was admitted, by the Bishoh of this diocese, to the holy order of Priests. Morning Prayer was read by the Rev. William M. Carmichael, rector of St. George's Church Hempstead, assisted by the Rev, Robert B. Van Kleeck, Rector of St. George's Church, Flushing, who read the lessons, the candidate presented by the Rev. William L. Johnson, rector of Grace Church, and the sermon preached by the Bishop. The Rev. Gilbert H. Sayres, of Jamaica, the Rev. Jacob V. Diller, of Brooklyn, and the Rev. Moses Marcus, of North Hempstead, were also present, and assisted in the laying on of hands.

On the fifth Sunday in Lent, March 12, the Bishop of this diocese confirmed 43 persons in St. Clement's Church in this city.

The Rev. Benjamin I. Haight, late a presbyter, of the diocese of Ohio, having been dismissed, by letter of the Bishop of said diocese, to that of New York, and been here received, has changed accordingly his canonical residence.

St. Philip's Church, Charleston, S. C.—The Rev. Abraham Kaufman, who has been for some months officiating as temporary Assistant Minister, was, on the 31st December, duly elected the Assistant Minister; the Rev. Daniel Cobia having resigned, in consequence of his ill state of health.

At an ordination held in St. Peter's Church, Columbia, Tenn., on Sunday, the 8th Jan., Mr. Robert G. Hays was admitted to the holy order of Deacon, by the Rt. Rev. Bishop Otey. Morning prayers were read by the Rev. Dr. Weller, of Nashville; the sermon preached by the Bishop, and the candidates presented by the Rev. Leonidas Polk, the Rector of the parish. The whole of the service was deeply interesting and impressive. On the following day Mr. Hays took his departure for Wetumptka, Ala., a missionary station of the Protestant Episcopal Church.—*Tennessee Democrat*

Diocese of Michigan.—Episcopal Acts of the Bishop of the Diocese.—In Trinity Church, Monroe, Sunday, Dec. 15th, ordained Mr. Charles Reighley (formerly an Independent Minister) as deacon. Candidate presented by Rev. Mr. O'Brien, services read by Rev. Mr. Marks. In the same Church on the same day, confirmed 17; sermon by the Bishop.

On Sunday, the 29th January, consecrated St. Peter's Church, Tecumseh. On the same day admitted to Priest's orders the Rector, the Rev. G. W. Cole. Candidate presented by Rev. Mr. Marks, services read by Rev. Mr. O'Brien, sermon preached by the Bishop.—*Gambia Observer.*

Education.—Wm. P. Molet, a gentleman of great worth and princely fortune, proposes to give *thirty thousand dollars* for the promotion of education; provided an academy be erected at Warrenton, in Dallas county suitable for one so nobly endowed. He also gives five acres of land upon which to erect the buildings, and five hundred dollars towards building them. The above donation of thirty thousand dollars by the terms of the deeds, which are recorded in the clerk's office at this place, is divided into two funds—five thousand dollars to be denominated the Orphan Fund; the interest of which, from date, is to be paid for the education of "fatherless and destitute children." Twenty-five thousand dollars to be denominated the General Fund; the interest of which is, after the death of the donor and that of his son, John W. Molet, to be generally applied to the interest of the academy. Both donations are to be placed in the hands of the mayor and aldermen of the city of Mobile in trust for the purposes before mentioned.

Adolphe Monod.—We learn from the *Archives du Christianisme*, that this gentleman, well and favorably known among evangelical Christians, was, on the 18th of November, 1836, publicly installed as Professor of Pastoral Theology and Christian Ethics, in the College at Montanbon. The services were attended by the public functionaries and many of the clergy, besides a large concourse of people, and are represented to have been deeply interesting and impressive. The inaugural address of Professor Monod was peculiarly appropriate, and at the particular request of the Faculty and audience, it was to be published.—*Presbyterian.*

African Mission.—The Rev. Mr. Minor, on the 8th of February, had just reached Charleston, S. C., where he had been most cordially welcomed by the Rt. Rev. Bishop of the diocese and the celrgy generally, who had expressed themselves decidedly in favor of his object—to plead for Africa.—*S. Missions.*

Treasurer of the Foreign Committee.—Mr. Cary having sailed for Europe, all monies intended for Foreign Missions will be received by Charles G. Aldis, Esq., of the Bank of America, Wall street, New York. Mr. Aldis is duly appointed acting Treasurer during the absence of Mr. Cary.—*Ib.*

China.—A correspondent observes, "China may not yet be open for the actual entrance of our missionaries, but it will do no hurt to build a wall of light around her. Then, as the old wall tumbles down, there will be a bright shining through every breach, and truth will make her inway even before her heralds."

The friends of this mission, in Charleston, have already determined to provide the Rev. Mr. Boone with a valuable theological library, for the use of our China Missionaries.

A private letter states that the Rev. Mr. Medhurst, who reached England in August last, has already succeeded in procuring subscriptions to the amount of *l*2,000 for China, and that several Missionaries had offered for that field. Mr. Medhurst is of the London Missionary Society.—*Ib.*

An improvement.—A correspondent of the New York Observer states that "a German journal of Stuttgard, *der Christen Bote*, (the Christian Messenger,) relates that for some years *Protestant balls* have been established in Vienna, the profits of which are devoted to the support of religious worship and schools! This example was quickly followed at Presburg, Pesth, Tirnau and other large and small towns of the Austrian empire; it is to be remarked that this means is adapted to the spirit of the age, and brings much money to churches and schools.—But some pious men at Vienna have expressed their indignation—and the consistory, from a feeling of shame, no longer dare to use the money obtained from balls for the service of the Church, though dances are still continued for the aid of the poor! At Presburg is a dance for the hospital! And at Tirnau, and in other places, Protestant balls are still given to increase the revenues of the Church. Pastors, their wives, their sons, and daughters, dance at these balls.—"It is a good work," they say, "for the money is earned for religious worship!" Members of the Church believe they do what is agreeable to God, by taking part in these worldly pleasures. "We act for the benefit of the Church and the poor," they say, and applaud themselves for dancing at these *ecclesiastical* balls."—*Intelligencer.*

FROM THE REV. H. SOUTHGATE.

Constantinople, Oct. 17, 1836.

"If my life is spared, I shall continue the distribution of the Bibles as soon as the plague shall have ceased. At present it is making fearful ravages. The last week upwards of a thousand deaths were reported daily. A friend has just informed me that he has seen a notice of Dr. Savage's ordination in an American paper. I hope soon to welcome him to Constantinople.—I have not heard from you or from the Church, since my arrival, but of political news I have heard more than my heart could wish."—*S. Misions.*

The Scriptures.—When we study the writings of men, it is well if, after much pains and labor, we find some particles of truth among a great deal of error. When we read the Scriptures, all we meet with is truth. In the former case we are like the Africans on the Gold Coast, of whom it is said, that they dig pits nigh the water-falls of mountains abounding in gold, then with incredible pains and industry wash off the sand till they espy at the bottom two or three shining grains of the metal, which only just pays their labor. In the latter case, we work in a mine sufficient to enrich ourselves and all about us.—*Bishop Horne.*

Clerical changes.—The Rev. Benjamin I. Haight has resigned the Rectorship of St. Paul's Church, Cincinnati, and has been called to that of All Saints', in the city of New York, and has taken a letter dimissory to the Bishop of the diocese of New York.—*Gam. Ob.*

NOTICES.

Rev. Mr. COLTON'S services to-morrow as usual, at the Lyceum, Broadway —, A. M. & 7 P. M. To Young Men in the evening.

ST. THOMAS' CHURCH.

Notice is hereby given, that a committee will attend at St. Thomas' Church, on Tuesday and Wednesday, the 21st and 22d March, from 4 to 6 P. M. for the purpose of selling the pews which still belong to the Church.

March 18th, 1837.

OBITUARY.

Died, in this place, on the 23d ult., after an illness of several weeks, the Rev. Nelson E. Spencer, Principal of the Senior Department of the German School connected with Kenyon College, aged 25 years.

In recording this death, we record a mysterious Providence. At the time Mr. S. became an officer of this institution, which was little more than a year ago, he was remarkable for the apparent vigor of his constitution, and was regarded by his colleagues and other friends as probably destined for a much longer life than themselves.—And how heartily did they wish that his life might be prolonged to the utmost limit!—for they had every reason to believe that the length of days, which seemed opening before him, would be faithfully devoted to the cause of Christ and man's salvation, and *that* with no common talent and energy. Before his ordination at our last Convention, Mr. S. had evinced great activity and steady perseverance in every good word and work, and as soon as he appeared as a commissioned servant of Jesus Christ, his friends were led to indulge yet fonder and brighter hopes of his usefulness to the Church. In the midst of his arduous duties as an officer of the institution, he found or made time (we fear to the injury of his bodily health) to prepare himself for frequent pulpit duty; and when he preached he was always heard with pleasure and profit even by the most mature and judicious Christians. He preached to do good. He was in doctrine uncorrupt, in his manner of bringing it forward close and direct, and at the same time united with the holy and searching truths of the Gospel, much tenderness and persuasiveness of spirit. As an instructor and governor of youth, Mr. S. possessed unusual qualifications. Punctual in the observance of time, strict in the enforcement of salutary law, thorough in instruction, he was highly esteemed alike by his colleagues and his pupils. He possessed precisely that combination of kindness of manner, discreetness of judgment and firmness of purpose, which, together with knowledge and aptness to teach, makes a man useful in the training up of youth; and had it pleased God to prolong his days and continue him in the station which he filled, much good must have resulted to the institution and society.—*Gambia Observer.*

Died, at his residence, in Walton, on the 3d instant, Robert North, Esq. aged 78. The deceased was one of the oldest and most respected inhabitants of Delaware county—having removed there soon after the war of the Revolution, during which, he was actively engaged in the cause of his country, both as a citizen and soldier. His excellence of heart and intelligence secured the esteem and confidence of the community that grew up around him, and he was called upon to the performance of many public duties, all of wh[illegible] were discharged with the most scrupulous accuracy [illegible] single regard to the benefit of society. He was Surrogate of the county until increasing age compelled him to retire altogether from public life. As a man, he was remarkable for his goodness of heart and philanthropic feeling. It might, without exaggeration, be said of him, at the close of an unusually long life, that he had not an enemy on earth. He was through life a pure, devoted and rational Christian. For some years before his death he was senior Warden of the Episcopal Church, which he and his family were chiefly instrumental in establishing in his own town. The good example of his life will be long felt, and the remembrance of his virtues cherished by a numerous circle of relatives, and the community in which he lived.

CALENDAR.

MARCH.

19. Sunday before Easter.
20. Monday before Easter.
21. Tuesday before Easter.
22. Wednesday before Easter.
23. Thursday before Easter.
24. Good Friday.
25. Easter eve and the Annunciation of the blessed Virgin.
26. Easter Day.
27. Monday in Easter Week.
28. Tuesday in Easter Week.

APRIL.

2. First Sunday after Easter.

ACKNOWLEDGMENTS.

The Fifth Annual Report of the Daily Infant School, Vandewater street.

The Board of Managers of the Daily Infant School No. 1, with a deep sense of reverence to the bountiful disposer of all gifts, and with feelings of gratitude to the patrons of the institution, beg leave respectfully to submit their Fifth Annual Report. It has already been stated in one of the previous reports, and is generally known, that this benevolent association, although auxiliary to, is entirely distinct from the City Mission. Its support and maintenance depends alone upon annual subscriptions and donations, and for the first time since its organization have its managers felt themselves seriously alarmed as to its prospects. The funds of the society are now nearly exhausted, and the annual subscriptions, amounting to about $250, are entirely inadequate to the payment of the current expenses. It should be remembered that nearly all of the pupils are from among the most destitute of our population, and in many instances the managers are obliged to furnish clothing to those children who, without this assistance, would be unable to attend the school. The additional expenses consequent upon this humane and necessary course of conduct have increased the expenditure beyond the present means of the society, and compel them once more to solicit assistance from the funds of the institution. Shall our appeal remain unanswered? Who among the liberal and educated of our fellow citizens will refuse his aid to diffuse, among the children of poverty and ignorance, the blessings of education, carrying with it in its train, as it here does, the beautiful precepts of Christianity. If there are any such, let him go with us to the parental abodes of some who are here present; let him behold, as we have done, the child, that as of yesterday was busied in the darkness of ignorance and misery, and fast sinking into the depths of vice and crime, to-day under the influence of our infant school education; engaged in teaching its uneducated, and, in many cases, vicious parents, its own small stock and becoming the instrument of rescuing an immortal soul from destruction. We will pursue the subject no longer; we feel that we shall not be permitted to want, but that, with the blessing of God, we shall continue to go on as we have done, prospering and to prosper.

The additions to the school during the past year have been large, in the whole amounting to 300. Of this number 75 are children of American, and the remainder of foreign parents, 50 being of English descent, the balance of different nations. The daily average attendance during the year amounts to 157

Great improvement has been exhibited among the children, and it needs but the liberal support of those who possess the ability, to advance the work of love and extend its sphere of usefulness. So far as the means of the society have permitted, the children have been provided with clothing, and shoes have been furnished to nearly all.

To the teachers we would add a word of encouragement, and urge them to increased diligence in their labor of well doing; and while awarding them the meed of our approbation, we would point them to a higher reward, to be called "blessed" by Him who hath said, "Inasmuch as ye have done it unto one of the least of these, my children, ye have done it unto me."

By order of the Ladies' Board of Managers,
Lavina H. Blunt, Secretary.

The Trustees of the Daily Infant Mission School, acknowledge the receipt of the following collections, after the exhibition of the school in the Church of the Holy Evangelists, February 14th, $167 52; through Mrs. Cary, from Miss Troup, 10; Mrs. John Stevens, 5; Rev. Dr. Eastburn, 5; Mrs. Russell, 5; through Mrs. Wadsworth, from Miss Van Horne, 5; through Miss Parker, from Mr. J. A Perry, 10; by a lady, 3 50; from a person who was prevented attending the exhibition, 1—total $212 02.

SECOND STATION.

The subscriber has peculiar gratification in acknowledging, in behalf of the sick poor, by Swords, Stanford & Co. a most valuable and seasonable donation of various articles essential in such cases, from the same kind friends to whom he is indebted for the recent donation of a cask of rice. Also "From a friend, to relieve the needy," $5; "A mite for the poor," 1; from an unknown friend, 5; by Robert Gracie, esq. from L. M. Hoffman, esq. 5; Mrs. Hamersly, 5; from M. D. Benjamin, esq., a bundle of clothing.

Lot Jones, 192 Allen street.
March 1.

CITY MISSIONS.

The Treasurer of the Protestent Episcopal City Mission Society acknowledges the receipt of the following donations and annual subscriptions, since the 10th of January: J. B. Herrick, $10; R. L. Patterson, 25; George G. Fox, 25; A. Gracie, 25; Wm. G. Ward, 25; L. M. Hoffman, 25; Martin Hoffman, 10; Mrs. M'Jege, 2; Wm. R. Wadsworth, 10; Wm. N. Seymour, 25; J. Rogers, 5; J. J. Barrow, 25; H. J. Cotheal, two annual sub. 20; F. Gebhard, 50; Wm. Whitlock, jun. 25; F. A. Tracy, 25; Stewart Brown, 25; Moses Wanzen, 25; Zebulon W. Homan, 10; Selah Van Duzen, 10; Henry W. Titus, 10; Charles L. Carpenter, 5; Jacob Aimes, 5; a Lady's Sewing Society, 5—total $427.

Lewis Phillips, Treasurer.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following collection in St. Bartholemew's Church, after a sermon by the Rt. Rev. George W. Doane, $167 02; 1 life subscriber, 15; donors, 10; subscriber, 1—total $119 02.

Wm. H. Townsend, Treasurer,
March 14. 166 Barrow st. and bank of America.

CALVARY CHURCH.

The following sums, already received as the result of the "Circular" addressed to the Episcopalians of the city, in behalf of this Church, are most gratefully acknowledged:

A lady, $50; do. 2; Henry H. Elliott, 20; Richard Mortimer, 10; J. S. Shapter, 5; a friend, 25 cts.; Wm. M. Johnson, $10; Mrs. Price, 3; a friend, 13; do. 1; do. 50 cents; do. $1; do. 1; do. 1; do. 5; do. 50 cents; do. $2 50; P. Lord, 1; Oswald Cammoun, 10; John Drew, 5; Sheldon Smith, 3; Mrs. Scrugem, 1; Mrs. B. Winthrop, 5; Gerardus Clark, 5; Mrs. Windle, 2; David Hyatt, 1; R. Spencer, 1 50; Mrs. B. 1; J. Walton, 5; a friend to Calvary, 1; John McRae, 1; H. M. Phelps, 1; Mrs. Carpenter, 1; a lady of St. Luke's Church, 50 cents; another lady of do. $2; Mrs. Fiske, 50 cents; John R. Lewis, $2; Lewis Webb, 5; Mrs. J. C. Smith, 5; C. W; Teller, 1; Bleecker street, 2; a friend to the Church, 1 50. —— Harrison, 5; John H. Swift, 5; Mr. Casson, 1; S. Archer, 1; Mrs. H. 2; Mrs. Isaac Jones, 10; Mrs. C. Osborne, 1 50; Lyman Dennison, 5; John Atwill, 3; A. Warner, 5; P. Embury, 2 50; Mrs. Robert Eldredge, 1 62½; Moses Warner, 5; H. G. Stevens, 5; George A. Jarvis, 5; Mrs. Weed, 1; — Easton, 2; Mrs. T. Bloodgood, Jun. 5; Rev. Dr. Wilson, 5; R. D. Weeks, 10; Jas. Swords, 5; a lady, 10.

Mrs. A. 1; John C. Smith, 5; M. G. L. 2 50; E. A. C. 1; L. H. C. 62½ cents; a lady, $3; F. Sherred 5; Mrs. Mitchell, 1; J. Van Nostrand, 5; M. Armour, 1; M. Meyer, 3; A. Norris, 5; George Rapelye, 1; L. P. 1; L. S. P. 1; Ann Gaine, 5; a gentleman, 3; D. Rogers, 5; P. Datur, 2 50; John Haggerty, 10; two ladies, 4; Miss Robert, 1; C. Anthon, 2 50; Richard Sterling, 20; Mr. Onderdonk, 3; J. Bojert, 2; H. Weld, 10; Thos. N. Standford, 5; C. Delapierre, 2; Mrs. Micheau, 2; S. Ogden, 5; Rev. Ed. Y. Higbee, 5; Chas. Hunt, 3, Catharine Beecher, 2; W. Castle, 10; a lady, 1; J. F. Depeyster, 10; B. Herrick, 5; Henry McFarlane, 5; J. Becar, 5; B. W. Clapp, 1; E. W. Geer, 5; Wm. Moore, 5; A. L. 1; C. S. L. 1; Jacob R. Le Roy, 10; Mrs. J. Burr, 5; cash, 1; do. 2; do. 5; do. 2 50; do. 5; do. 1 do. 2; do. 50 cents; do. 25; do. $1; do. 3; do 3; do. 3; do. 3; do. 2; do. 50 cents; do. $1; do. 5; do. 50 cents; do. $1; do. 1; do. 50 cents.

Second donations—Thomas Otis, $20; Stuart Brown, 5; F. S. Winston, 10, John P. Stagg, 25; Rev. Dr. Berrian, 5; E. Watts, 5.

The above sums are exclusive of pledges, which will be acknowledged as they are redeemed.

Giles Bushnell, *Treasurer.*

The following donations have been thankfully received toward procuring a suitable Bible and Prayer Book for the use of the Rev. Calvin Colton, in his Lectures at the Lyceum:—Haynes Lord, $2 50 cts.; C. A. Lee, 2—total, $4 50 cts.

Persons wishing to contribute to the above object, may find an opportunity by addressing

Louis Sherman, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above Institution, gratefully acknowledges the receipt of $12 from the Christian Benevolent Society, of St. Stephen's Church, New York, by the hands of their Treasurer, J. H. Hunter.—Also, for the receipt of $50, contributed by the Teachers of St. Luke's Church Sunday School, New York, constituting Mr. Anthony Ten Broeck, their Superintendant, a life manager of the Union.

Also, $111 from a collection at St. Luke's Church, New York, on the 12th inst.; $43 to extinguish the St. Luke's account with the Union, and the balance, $68, as a donation to the funds of this Institution.

John W. Mitchell, 28 Ann street.

The subscriber, in behalf of the above Institution, acknowledges the receipt of the following sums:

Collection in Zion Church, Newport, R. I.		21 00
Collection, in money and pledges, in St. Peter's Church, Salem, Mass.		46 83
From the "Sunday Offerings" of St. Michael's Church, Marblehead, Mass.	40 00	
Donations from do. do.	2 00	
"From a little Sabbath Scholar,"	1 50	
Total,		43 50
		$111 33

W. Staunton,
March 9 1837. Special Agent of G. P. E. S. S. U.

The Treasurer of the New York N. E. Education and Missionary Society, acknowledges the receipt of the following sums, viz:

MISSIONARY DISPOSABLE FUND.

Feb. 21—Receiv'd collection made in St. Mark's Church, New Berlin, per James Swords, Esq. $20. Received collection St. Mark's Church, Hunt Hollow, $15. 24th—From James F. Depeyster, Esq. $10.

March 1—A. B. Minturn, Esq. in redemption of his pledge, made at St. Thomas' Church, $50. 3d—Rec'vd collection made in St. Mark's Church, Jamesville, Onondago Co. $15. 4th—Recv'd of Marinus Willett, Esq. in redemption of pledge made in St. Thomas Church, $50.—8th—Recv'd collection made in St. Paul's Church, Buffalo, per Rev. Wm. Shelton, $88 88. 9th—Collection made in Trinity Church, New York, 261 46. 10th—From Trinity Church, Constantia, $5. 11th—From St. Peter's Church, Lithgow, $10.

Total of the above, $505 34.

Benjamin M. Brown,
March 14, 1837. Treasurer.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 8th inst. viz:

The first fee of a young lawyer, of New Albany, Ind., for Bishop Kemper's fund, $1; From the Christian Benevolent Society of St. Stephen's Church, New York, by their treasurer, Mr. John H. Hurtin, for Domestic Missions, 12 50; from Mrs. Mary Mabbett, of Troy, New York, by Stephen Warren, esq. for Bishop Chase, $100; from the executors of the estate of Phebe Warren, of Troy, New York, by the hands of Stephen Warren, esq., for Bishop Chase, 100; from the Young Men's Auxiliary Education and Missionary Society, New York, agreeably to their pledge for the support of a missionary under Bishop Kemper, 250; in Indiana and Missouri, 125; and $125 for the missionary among the Oneida Indians at Duck Creek, Wisconsin territory, by their Treasurer, Mr. Wm. H. Townsend—total $463 50.

March 15. James Swords, Treasurer.

AUXILIARY NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz: Feb. 14, 1837, from the Rev. K. Metcalf, additional offerings of St. Mark's Church, Le Roy, for 1836, $5; Feb. 25, from Robert P. Williams, the proceeds of the sale of some Prayer Books, left with him by the Rt. Rev. Bishop Kemper, 1 25; a donation from Charles Den Roche, 5; March 10, from the Christian Benevolence Society of St. Stephen's Church, New York, by hands of J. H. Hurtin, their treasurer, 12 50; from 59 subscribers by collectors, 148 50—total $172 35.

Thomas Browning, Treasurer,
77 Maiden lane.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz: March 9, from the Rev. W. F. Walker, an offering from Christ Church, Troy, $20; March 14, by the hands of Mr. Yarrington, viz: from parishioners of the Rev. Wm. Jackson, to constitute him a life member, 10; from Isaac Jones, to constitute himself a life member, $10; from a friend, do. 10 30; from 34 subscribers by collection, $36.—total $86.

Thomas Browning, Treasurer,
77 Maiden lane.

THIRD STATION.

The subscriber thankfully acknowledges the receipt of $5, for the poor, from A. Z. B. Also a large package of sage and arrow root for the sick, from a friend, by Mr. Stanford. E. B. Kellogg, 491 Hudson street.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending March 18, from the following persons, viz:

S. & J. Robinson—Rev. A. C. Treadway, *with remit.*—O. Ferry—H. Brown—Allen McDonald—Rev. R. W. Harris—Thomas Hurley—Rev. T. F. Davis, *with remit.*—Wm. B. M. Concklin, *with remit*—Rev. C. Chambers—Rev. Wm. Cogswell, *with remit.*—Rev. D. H. Short.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Rochester—Postmaster, Washington city—Wm. Granville—G. G. Smith—T. G. Wheaton—Rev. N. E. Cornwall—Postmaster, Baltimore—Rev. F. Walkes, *with remit.*—S. G. Litton—Rev. E. G. Gear—S. Babcock—Rev. A. Smeedes—Thos. Latimer—Rev. Benjamin Hutchin, *with remit.*

WANTED,

☞ Immediately, a young Man, thoroughly acquainted with Book Keeping, of good habits and sound integrity, to take charge of the Books kept by the New York Protestant Episcopal Press and General Protestant Episcopal Sunday School Union, No. 28 Ann street. Persons applying with unexceptionable references, to Mr. Henry Cotheal, 49 Water street, or John W. Mitchell, Esq. 63½ Cedar street, may hear of further particulars.

March 18th, 1837. 3t.

☞ THE REV. P. TELLER BABBIT, Minister of St. Paul's Church, Woodbury, Litchfield county Conn., is desirous of taking under his charge a few boys to instruct in Latin, Greek, and English. No day scholars will be received, and the number of boarders limited to eight. Terms, $200 a year, for Board and Tuition. There will be two vacations of two weeks each before the 1st Mondays of May and November. During the winter stages pass between New Haven and Woodbury, (distance 25 miles,) three times a week, and during the other seasons, by the same route, and also by the way of Norwalk.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.
Rev. Bird Wilson, D. D.
Rev. Samuel H. Turner, D. D.
Rev. Wm. R. Whittingham, A. M.
} Professors in the Gen. Theological Seminary, N. Y.
Rev. J. M. Forbes, A. M. rector of St. Luke's Church New York.
Rev. F. L. Hawks, D. D., St. Thomas.
Rev. Jeremiah Day, D. D., President Yale Coll., N. H.
D. A. Cushman, esq., 188 Pearl street, New York.
L. Livingston, esq., 20 Nassau street.

N. B. The Rev. P. T. B. will be in this city the last week in April, and will take charge of as many lads as may be confided to his care. March 18.

POETRY.

From the Pennsylvania Inquirer.

THE LATE REV. J. W. JAMES.

In the Huntingdon Gazette, of Wednesday last, we find the following poetic tribute to the memory of the Rev. John W. James, late Rector of Christ Church, in this city. It will be remembered that he died in Huntingdon, (Pa.) on the 14th of August last, at the early age of *thirty-one.* The poet has given utterance to sentiments that will find many a responding chord of vibration in this city, where a recollection of the virtues, Christian zeal and piety of the departed minister of the Gospel is cherished with affection:

The hero of the battle plain,
  Who finds a soldier's bier,
Still lives in many a grateful strain,
  And claims the transient tear;
And shall the Herald of the Cross
  The Christian warrior fall,
And not one harp deplore his loss?
  His cherished name recall,
And tell of all the virtues bright
  An union sweet and rare—
Which clustered round his path of light,
  And grew in beauty there?
Shall wisdom, piety and love,
  With ardent zeal combined,
All wing their radiant course above,
  Nor leave a trace behind,
Save in the few fond hearts that mourn
  O'er early promise fled,
And oft with chastened sorrow turn
  To think upon the dead?
His was such social trait refined,
  Mild, courteous, and sincere,
A form, the index of a mind,
  Without reproach or fear;
His, too, were aspirations warm
  Of triumph yet to be,
As strong in his Redeemer's arm,
  He marched to victory,
And well his steady valor tried
  In many a glorious field,
High presage of the might supplied
  Maturer years would yield!
Rich were the trophies he had won,
  And pure his youthful fame
In all its brightening lustre shone,
  When the Destroyer came!
And Zion mourns a watchman gone,
  A champion of her host;
Where shall she turn to seek for one
  To fill his vacant post?

MISCELLANY.

From the Christian Witness.

"LET US AGREE TO DIFFER."

Mr. Editor,—On reading a late number of your paper, I could not but admire the frankness with which you proceeded to sound the trump of dubitation over friend Abbot's cogitations on Christian Union. I say *frankness:* for I had long ago entertained fears that, like some of your visionary correspondents, you had little cordiality for the present variegated beauties of the Christian family, especially, since you so provokingly give us in the corner (like a British stamp) a certain collect of the Liturgy, doubtless with the intent that it shall be viewed in the speculum of your ultra-literal exegesis.

Now without pretending to embark in controversy with you on this topic, I must be allowed, on the sound principle that both sides should be heard, to throw out a few remarks in a friendly way, with a view of reminding you of the perils which common sense shows to attach to this growing mania for Ecclesiastical consolidation; and I think that the bare mention of less than a tithe of these, will convince you that we may safely predicate of this project, what Barrow observes of some other matters, that "we may readily fall into uttering that which hath very weak or no reasons to *maintain*, very strong and plain objections to *assail* it."

I hold it to be sound doctrine, that "the patterns of Heavenly things," i. e. of Church matters in general, may be found in clear outline, on the page of early revelation. This maxim you will not dispute without danger of anathema from the tribunal of antiquity; for, as the recluse of Lirens said, "*Quod ubique, quod semper, quod ab omnibus creditum est, hoc est vere proprieque Catholicam.*"

Now, to apply the rule; what (for example) was Joseph? Undeniably, a type of Christ.—And this being settled, I boldly appeal to the hermeneutics of Barnabas, Origin of Cocceius, whether any thing could rationally be presignified by his *many-coloured coat* except the Christian Church. I confess that I have no more doubt of it myself than I have that the Apostolical Constitutions are inspired, or that the number 666 means the Pope, or "Antistes," or one of Lord King's bishops. Here then is something definite; and who can deny that we have the *antitype* before us in all its legitimate, attractive, and unrivalled beauty? The Christian world was surely never designed to present the unrelieved aspect of a sameness of configuration, dull and oppressive to the sight. Why, even the "holy nation" itself had its twelve tribes, (and its half tribes too,) and thus the "many colored principle was further adumbrated, doubtless that *our model* might glisten with double refulgence; and I would seriously warn you, Mr. Editor, that as Joseph's coat was made of one color by being dipped *in blood*, it behooves you to wield a sober pen, lest———; but I only add, "A word to the wise." &c.—And you must be sensible that it is far better, and more rational to "leave well enough alone," than to disturb by your lucubrations, the present state of things, and in your homo-ousian zeal to suppose that the Church would be a gainer by resembling the uniform glare of the linen ephod or Levitical surplice, or by childishly emulating the pattern of the seamless vesture of Christ.

There is another recorded fact, to which I must advert; and that is, the singular affair which happened at an early day on the plain of Shinar. You are aware that it is a very ancient canon of interpretation, that the words of revelation mean, "*whatever they can be made to mean,*"—or as the Jews say, "on every particle of Scripture there hang *mountains of sense.*"—It is also an admitted fact, that prophecy is explained in its particulars by its fulfilment. Now it is beyond measure unaccountable, that no one has yet followed in the track of Bishop Newton, to bring, as it were, in parallel columns, the existing condition of the Church, and the foreshadowing of it among the sons of Nimrod.—To pretend to run the comparison in a limited essay, would be doing vast injustice to so fertile a subject. I shall therefore not attempt it, but only suggest that, these simple hearted people, having, (like yourself,) formed a very plausible theory about Union—(the first bantling of their young philosophy)—had engaged, heart and hand, in carrying it into practical demonstration, when they were suddenly interrupted in their attempts, divers new languages were given them, and instead of making themselves "a name," they were scattered abroad upon the face of all the earth." Now I judge from this, that the Church is in the most healthy and desirable condition, when it corresponds with this *most primitive* and antique, and venerable of all models; and that such a correspondence *actually exists*, is most evident and notorious. What must I think then, of the efforts of those who, in default of solid argument, are gathering "brick for stone, and slime for mortar," to rear up a modern Babel—"a tower whose top may reach to heaven;" and all this, forsooth with the best of motives, and under the plea of promoting universal peace! Truly, while we would not judge rashly, we *must* be permitted to say with South, that "any man of sense and sobriety would be apt to think such persons not only *beside* their *subject*, but *beside themselves too.*"

In the promulging of sentiments which contravene the popular whims of the day, and in standing up as an apologist for the integrity of our Ecclesiastical land-marks, and the security of our threatened fences, I know that much obloquy and censure is to be encountered. But is it to be supposed that we shall be silent when the press and the pulpit are assailing the admirable regulations by which (after immense labor) the Christian community has been partitioned into distinct bodies, (each being a true Church, though differing from the rest;) and when by a kind of religious legerdemain, the varied ore which each has dug from the mines of truth, is to be transmitted into some unheard of amalgam? No! but it is time that we speak loudly and decisively. Can we believe our senses, that in the nineteenth century we are called upon to forego all the *improvements* which have been made in the Christian religion, since the advancement of intellectual cultivation? And are we to look coldly and discouragingly on the discoveries which are now making relative to the happy manner in which truth is *evolved by collision*, and godliness promoted by ambition in each sect to prove all others unholy? And shall we be required to relinquish the sacred privilege of framing new creeds—inventing new doctrines, and banishing the absurdities of antiquity?—Shall our "glorious liberty" be bound by restrictions which were evidently designed only to operate while the Church was in her leading-strings, and to check the inexperienced gambols of her infancy? I confess my astonishment Mr. Editor, that you do not see these things in their just importance. Bishop Hopkins and the "Presbyter of New York," may talk of "Councils" for the adjustment of difficulties and differences; but why not call a council to make men of *one color*, or of *one language*, as well as of *one faith?* It is very true that the Apostle directs that we should "be of the same mind," and that we should all "speak the same thing," &c. &c. but then Paul lived in a comparatively ignorant age, and what he might have written had he lived in *our* day, I will not venture to predict. At all events, we are assured by Mr. Belsham that the Apostle sometimes gives "directions better suited to the state of society and manners in the East, than to the more enlightened views and more polished manners of European (and why not *American?*) countries and modern times."

I have much more to say on the same topic, but spare you for the present, and trust that by this time you see how much profound wisdom and admirable principle there is in the popular phrase, "let us *agree* to *differ*,"—a phrase, believe me, which should glitter in letters of gold on the Christian's breastplate—on the crescent of the Turk—on the tunic of the Sons of Israel; and which should stand as a proclamation of peace and fraternal affection to *all*, from the devotee of the Ganges, to the purest and best of the hosts of the Nazarenes. R.

From the Chronicle of the Church.

THE JEW RETURNING TO JERUSALEM TO DIE.

It is a remarkable fact in the history of the children of Israel, that, notwithstanding they have been driven into all parts of the earth, and become slaves to all nations, they still remain a distinct people—preserving the peculiarities of their ancient habits and prejudices. They continue firm in their disbelief of the gospel, and apparently look forward with as much confidence now for a mighty Prince, who shall deliver them from their various temporal calamities, as they did eighteen hundred years ago.—From the declarations of holy writ, we are authorized to believe that, as a nation, they will yet be called to a participation of the blessings of the new covenant—but *when* their restoration shall take place, is no easy matter to determine. According to a statement given before a recent anniversary of the British Society for the conversion of the Jews, more proselytes have been made from among them, during the last twenty years, than since the first ages of christianity.—Let us hope and pray, that the period of their final restoration is not far distant.

There are many points in the character of this ancient people of God, possessed of deep and pathetic interest. One is, the strong affection which they retain for the land of their fathers, and for that holy city which was the "residence and habitation of the kings of David."—The weary and forlorn Jew, who has wandered over the world without experiencing many of its enjoyments, loves to return to Jerusalem, that he may die and be buried by the graves of his fathers. I was struck on reading a few days since, Jones' recent "*Excursions to Cairo, Jerusalem, &c.*"—a book which albeit it evinces evidence of having been written in haste, will well repay a perusal—to find this fact thus affectingly alluded to by the author:

"Yearning ever after the holy land of his forefathers, the Jew, as life begins to wear out, often collects together his earnings, and rouses up his sinking strength to carry him hither, that he may die in Jerusalem, and have his bones laid beneath the mountain of the ancient temple. They are not permitted to set foot within the enclosure of Mount Moriah, but in pleasant weather they may be seen just without the outer wall, seated on the ground, and reading in their devotional books; and even for this privilege they have to pay the Turkish governor. Sad and humbled people! They come hither from the ends of the earth, and excluded from the Holy Mountain, sit down in the dust without its walls, to mourn over their desolations, and cry, 'Lord, how long, how long?' And the mark that is set upon them follows them, even in death. The Moslems occupy the slope down in the valley of Jehosophat, for their own burying place; and the Jews, desirous of having the shadows of Moriah fall upon their graves, have to take the opposite side of the valley, along the slopes of the Mount of Olives.—The ground there is whitened with the humble slabs that cover their graves.

"'And the Lord shall scatter them among all people, from one end of the earth even unto the other; and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest.' The sleep of death! The graves of such a people here, by the relics of the ancient city, are a touching spectacle!" E.

Norfolk.—Bishop Butler, lately requested T. W. Coke, Esq. to give up part of the great tithes of Longford, towards the erection and maintenance of a second church in that parish. Mr. Coke informed his lordship that he had presented the living to the Hon. E. Keppell, who, on being informed of the Bishop's request, immediately gave up, with the consent of Mr. Coke, 500*l* a year to build and endow it.—*Bri. Mag.*

AFFLICTION.

1 Affliction softens the heart, and prepares it to receive heavenly impressions. It makes deep furrows, but it is the very way to break up the fallow ground, that it may be sown in righteousness and reaped in mercy. In seasons of affliction we are shut out from the objects that commonly disturb our minds, and have special opportunities of solemn reflection and self-examination.

2. Affliction opens the softer feelings of the heart. Those of love and grief especially are excited and blended. This condition of the heart presents an unusual advantage for the contemplation of Divine, unfailing, undying excellence; and of sin, more deplorable than our personal griefs. If Christ and the Gospel ever seem truly supreme in their claims, it is when their eternal excellence is viewed in contrast with the decay of temporal blessings.

3. Another effect of affliction on the feelings is to remove reserve. The deeply afflicted are generally prone to speak freely of their griefs to those who can sympathize with them: they find relief in thus disburdening their hearts to those who can weep with those that weep.—What a time then for prayer and spiritual communion! How natural the resort to the Father who does not willingly grieve his children, and how suitable the state of mind to go as a sinner justly chastened, yet chastened as a child! Affliction lifts the veil of the sanctuary, and leads the believer to the very mercy-seat.

4. When is there a time, but that of affliction, that the Christian is so sensible of the need of higher comfort and support than the world can give? The suggestions of mere earthly consolation are vain; he wants real, immediate, suitable health; where shall he find it but in the Bible and in God? His troubles bring him to this exigency, and give a relish to the relief which he would not have known without them. "Who shall separate us from the love of Christ? shall tribulation?"

5. Affliction by bereavement, seems more directly connected with religion, than other kinds. Pecuniary losses and other adversities may be as much the act of God, but they are reparable, and the thoughts are occupied with plans of recovery, perplexed with anxiety for the future.—There is not so much to lead the feelings towards Heaven, as when death enters the habitation and executes the unchangeable decree.—Death, moreover, is more directly associated with sin, judgment, eternity, the *soul*, than any other affliction. The hand of God is more evident, and *the other hand* of comfort seems more directly extended to the sufferer. Bereavement brings these solemn thoughts to the mind, and they are easily kept there whilst the heart is tender. Here is no failure of skill, or dishonesty, or accident, to bear the blame of the misfortune. It is God who lets out the life that he inspired, and we can only stand by, and as we witness the process to its close, testify "The Lord hath taken away."—*Sunday School Journal.*

For the Churchman.

In forwarding to you, Mr. Editor, the following eloquent and convincing extract from Dr. Chalmers, I should apologise for its length, if it were not for the importance of the theme. The word of God is so precise and clear on the subject of God's immensity of creative and upholding power, and at the same time of his providence on *each* child of man, that texts of Holy writ should seem to us scarcely needful, by way of explanation or confirmation.—But, alas! alas!—these later days!

"Should man God's great immensity deny—
Man might as well usurp the vacant sky;
For were he limited in date or view,
Thence were his attributes imperfect too.
His all-enlightening omnipresence own,
Whence first we feel our dwindling presence known."
Boyce.

IMMENSITY OF THE UNIVERSE, AND PARTICULAR PROVIDENCE OF ITS CREATOR.

Though the earth were to be burned up, though the trumpet of its dissolution were sounded, though yon sky were to pass away as a scroll, and every visible glory which the finger of the Divinity has inscribed on it were extinguished forever—an event so awful to us, and to every world in our vicinity, by which so many suns would be extinguished, and so many varied scenes of life and population would rush into forgetfulness—what is it in the high scale of the Almighty's workmanship? A mere shred, which, though scattered into nothing, would leave the universe of God one entire scene of greatness and majesty. Though the earth and the heavens were to disappear, there are other worlds which roll afar; the light of other suns shines upon them, and the sky which mantles them is garnished with other stars.

And what is this world in the immensity which teems with them; and what are they who occupy it? The universe at large would suffer as little in its splendor and variety by the destruction of our planet, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind tears it from its stem, and it lights on the stream of water which passes underneath. In a moment of time, the life, which we know by the microscope it teems with, is extinguished; and an occurrence so insignificant in the eyes of man, and in the scale of his observation, carries in it, to the myriads which people this little leaf, an event as terrible and as decisive as the destruction of the world.

Now, on the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and the systems which astronomy has unfolded—we may feel the same littleness, and the same insecurity.—We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us. But these elements exist.—The fire which rages within, may lift its devouring energy to the surface of our planet, and transform it into one wide and wasting volcano. The sudden formation of elastic matter in the bowels of the earth—and it lies within the agency of known substances to accomplish this—may explode it into fragments. The exhalation of noxious air from below, may impart a virulence to the air that is around us; it may affect the delicate portion of its ingredients; and the whole of animated nature may wither and die under the malignity of a tainted atmosphere. A blazing comet may cross this fated planet in its orbit and realize all the terrors which superstition has conceived of it. We cannot anticipate with precision, the consequences of an event which every astronomer must know to lie within the limits of chance and probability. It may hurry our globe towards the sun, or drag it to the outer regions of the planetary system, or give it a new axis of revolution, and the effect which I shall simply announce, without explaining it, would be to change the place of the ocean, and bring another mighty flood upon our islands and continents.

These are accidents which may happen in a single instant of time, and against which nothing known in the present system of things provide us with any security. They might not annihilate the earth, but they would unpeople it; and we, who tread its surface with such firm and assured footsteps, are at the mercy of devouring elements, which, if let loose upon us by the hand of the Almighty, would spread solitude and silence, and death over the dominions of the world.

Now it is this littleness, and this insecurity, which make the protection of the Almighty so dear to us, and bring with such emphasis to every pious bosom, the holy lessons of humility and gratitude. The God who sitteth above, and presides in high authority over all worlds, is mindful of man; and, though at this moment his energy is felt in the remotest provinces of creation, we may feel the same security in his providence, as if we were the objects of his undivided care.

It is not for us to bring our minds up to this mysterious agency. But such is the incomprehensible fact, that the same Being whose eye is abroad over the whole universe, gives vegetation to every blade of grass, and motion to every particle of blood which circulates through the veins of the minutest animal: that though his mind takes into its incomprehensible grasp immensity and all its wonders, I am as much known to him as if I were the single object of his attention; that he marks *all* my thoughts; that he gives birth to *every* feeling and every movement within me; and that *with an exercise of power which I can neither describe nor comprehend, the same* God *who sits in the highest heaven, and reigns over the glories of the firmament, is at my right hand, to give me every breath which I draw, and every comfort which I enjoy.*

For the Churchman.

LIFE OF BEDELL, PROTESTANT BISHOP OF KILMORE IRELAND, 1640.

Have you seen, Mr. Editor, the Biography of that most zealous and pious Bishop, resembling in those qualities, so many of your own. Copies of the work, are rare, so that I think your insertion of the following more brief memoir of the Bishop, may edify your readers. His truly living and dying—his patient endurances of sufferings which we, in these happier days, know but as matter of history, remind us of the impressive lives of the Pastors of your own land.

Who count it evil, when afflictions dart
  Hath had its perfect work? when sorrow's rod
Leaves its sore smiting? when the pure in heart
  Go in their saintly righteousness to God?
Nor they who walk with Wisdom's heavenly train
  And from the Book of Truth, believe that—
    "Death is gain."

N———, Nov. 1836.

THE LIFE OF BISHOP BEDELL.

William Bedell, born in Essex, 1570, was the younger son of an ancient and considerable family. After passing through his school education, he was sent to Emanuel College in Cambridge; and, in 1593, was chosen Fellow: he took his degree of Bachelor of Divinity in 1599, when he became so eminent, both for learning and piety, that appeals were often made to him, as differences and controversies arose in the university. From Cambridge he was removed to St. Edmund's-bury in Suffolk, where he served long in the gospel with great success, and was as great a pattern of the pastoral care in the lower degree, as he proved afterward in Ireland in the higher. Upon Sir Henry Wotton's being sent ambassador to Venice by king James the first, at the time of the interdict, such was the reputation of Mr. Bedell, that he was recommended as the fittest person to go chaplain in so critical a juncture, and, returning from thence, after a stay of eight years, brought over with him the Archbishop of Spalato, and one Despotine, a physician, whom, with many others, he had converted to the Protestant faith.

Upon his arrival in England, he went immediately to his charge at St. Edmund's-bury, and there, with great faithfulness and assiduity, prosecuted his ministerial labours. Though forgot at court, yet a gentleman in Suffolk, Sir Thomas Jermyn, who was privy counsellor and vice chamberlain to king Charles I. and an eminent patron of virtue and piety, in 1615, presented him to the living of Horingsheath, to which place he removed and staid twelve years, during which time he was an honor to the church, as well as a pattern to all churchmen. He did not satisfy himself with a slight performance of his duty, but devoted his time to the work of the ministry, which he followed so close, and lived so retired, that he was scarcely known in England; yet such was his fame in Ireland, that, though he was not known either to Bishop Usher, or to any of the Fellows of Trinity College, he was chosen, by their unanimous consent, head of their college in the year 1627.

Thus called out of obscurity, and placed in a more conspicuous and exalted station, his eminent abilities soon displayed themselves, for he was no sooner elected master of Trinity College, than he set about the duties incumbent on him, in such a manner as shewed how well he had improved his long time of retirement. He had hitherto lived as if he had been made for nothing but speculation and study; but, entering upon a more public scene, it appeared that he understood the practical things of government and human life so well that no man seemed better cut out for business. In the government of the college, he applied himself with that vigor of mind which was peculiar to him; he corrected such abuses as he found among them; set such rules, and saw them so well executed, that it quickly appeared how happy a choice they had made; and, as he was a great promoter of learning among them, so he thought it his particular province to instruct the house aright in the principles of religion. In order to this, he catechised the youth in the college once a week, and preached once on Sundays; and, that he might acquaint them with a plain and particular body of divinity, he divided the church catechism into two-and-fifty parts, one for every Sunday, and explained it in a way so mixed with speculative and practical matters, that his sermons were both learned lectures of divinity, and excellent exhortations to piety and virtue: many took notes of them, and copies of them were much enquired after; for, as they were fitted to the capacity of his hearers, so they contained much matter in them for entertaining the most learned.

He had not been master of Trinity College above two years, when, by his friend Sir Thomas Jermyn's means, a patent was sent him to be Bishop of Kilmore and Ardagh, two contiguous fees in the province of Ulster; we must therefore now view him in this his new and more elevated character of Bishop. Here he considered that the Bishop's office made him the shepherd of the inferior shepherds, if not of the whole flock; and, therefore, he resolved to spare himself in nothing, by which he might advance the interest of religion among them; and, though sensible, that, by a faithful discharge of his episcopal function, he should fall under the envy of some, and meet with opposition from others, yet he resolved cheerfully to undergo whatsoever uneasy things he might suffer on that account, rather than wound his conscience by neglecting his duty. Thus determined, he looked into the state of his diocese, and found in it so many disorders, that there was scarce a sound part remaining. The revenue was wasted by dilapidations, and all sacred things had been exposed to sale in so sordid a manner that it was grown into a proverb. One of his cathedrals was fallen down to the ground, and there was scarce enough remaining, in both revenues, to support a bishop, who was resolved not to supply himself by indirect and base methods; he had but a very small clergy, but seven or eight in each diocese, of good sufficiency, but every one of these had many vicarages a piece; and, being English, and his whole diocese Irish, they were barbarians to them, nor could they perform any divine offices among them.

Here was a melancholy prospect to a man of so good a mind, enough to have quite disheartened him, if he had not had a proportionable degree of spirit and courage to support him under so much weight. After he had recovered somewhat of the spoils made by his predecessor, and so put himself in a capacity to subsist, he went about the reforming of abuses; and the first that he undertook, was pluralities, by which one man had a care of souls in so many places, that it was not possible to discharge his duty to them, nor to perform those vows which he made at his ordination, of feeding and instructing the people committed to his care. To accomplish his end, the bishop gathered a meeting of his clergy, and in a sermon with which he opened it, he laid before them, both out of Scripture and antiquity, the institution, the nature and the duties of the ministerial employment; and, after sermon, he spoke to them largely on the same subject in Latin, exhorting them to reform that intolerable abuse, which, as it brought a heavy scandal on the church, and gave their adversaries great advantage against them, so it must very much endanger their own souls, and the souls of their flocks. And, to let them see that he would not lay a heavy burden on them, in which he would not bear his own share, he resolved to part with one of his own bishoprics, and accordingly resigned Ardagh to Dr. Richardson, and so was now only Bishop of Kilmore. The authority of this example, and the efficacy of his discourse, made such an impression on his clergy, that they all relinquished their pluralities except one. By cutting off pluralities, many livings became vacant in his diocese, which he endeavored to fill with proper pastors. His next care was to observe the behavior of his clergy; *he knew the lives of churchmen had, generally, much more efficacy than their sermons;* and, therefore, set himself to watch over the manners of his priests.

When he made his visitations, he always preached himself, and administered the sacrament; and the business of his visitation was to observe the state of his diocese, and to give good instructions both to clergy and laity.

Bishop Bedell was exactly conformable to the forms and rules of the church; he went constantly to common prayer, in his cathedral, and often read it himself, and assisted in it always with great reverence and affection. He preached constantly twice on Sundays in his cathedral, on the epistles and gospels for the day, and catechized always in the afternoon before sermon, and preached twice a year before the judges, when they made the circuit. His voice was low and mournful; but as his matter was excellent, so there was a gravity in his looks and behavior which struck his auditors.

From the relation of his most exemplary discharge of his episcopal function, let us view his conduct towards the close of life, and see what happened to him at the time of the Irish massacre. Here the great esteem and regard that the Irish themselves had for this good man, will appear; for, when there was nothing but fire, blood, and desolation round about him, he remained for many weeks secure in his own house, though not in a condition to make any defence. Great numbers of neighbors fled to him for shelter; and, receiving all that came, he shared every thing that he had with them, and, now that they had nothing to expect but death, he invited them all to turn, with him, to God, and to prepare for it; and so they spent their time in prayer and fasting. The rebels expressed their esteem for him in such a manner, that he had reason to ascribe it wholly to the over-ruling power, which stills the raging of the sea, and the tumults of the people; they seemed to be overcome with his exemplary conversation among them, and with the tenderness and charity that he had, upon all occasions expressed for them; and they often said, he should be the last Englishman who should be put out of Ireland. He was the only Englishman in the whole county of Caven that was suffered to live in his own house without disturbance; not only his house, and all the out buildings, but the church and church-yard were full of people, every day expecting when those swords, that had, according to the prophetic phrase *drank up so much blood*, should likewise be satiated with them. In this situation, when they *eat the bread of sorrow*, the bishop encouraged them to trust in God, and, in order to that, he preached to them the first Lord's-day after this terrible calamity had brought them about him, on the third psalm, which was penned by David, when there was a general insurrection of the people against him, under his unnatural son Absolom; and he applied it all to their present condition. He had a melancholy assembly before him, an auditory all melting into tears. It requires a soul of an equal elevation to his, to imagine how he raised up their spirits, when he spake to them these words "But thou, O Lord, art a shield for me, my glory, and the lifter up of my head. I laid me down and slept: I awaked, for the Lord sustained me. I will not be afraid for ten thousands of the people, that have set themselves against me round about." And to the conclusion of the psalm, "Salvation belongeth unto the Lord: thy blessing is upon thy people." The next Lord's-day, hearing of the scoffings, as well as the cruelties of the Irish, he preached on these words in Micah: "Rejoice not against me, O mine enemy! when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righeousness. Then, she that is mine enemy shall see, and shame shall cover her which said unto me, where is the Lord thy God?" By these means, and through the blessing of God upon them, they encouraged themselves in God, and were prepared for the worst which their enemies could do to them.

While this good man was now waiting every day for his crown, the rebels sent to him, desiring him to dismiss the company that was about him but he refused to obey, and resolved to live and die with them, and would much more willingly have offered himself to have died for them, than have accepted of any favor for himself, from which they should be shut out. And, when they sent him word, that though they loved and honored him beyond all the English that ever came into Ireland, because he never done wrong to any, but good to many, yet they had received orders from the council of state at Kilkenny, that if he would not put away the people that had gathered about him, they should take him from them; he answered in the words of David and St. Paul, "Here I am, the Lord do unto me as seems good to him, the will of the Lord be done." Upon which, on the 18th of Dec. they came and seized on him, and on all that belonged to him, and carried him and his two sons, and Mr. Clogy his son-in-law, prisoners to the castle of Lockwater, the only place of strength in the whole country, where at first they were all clapped into irons, except the bishop, though afterwards their irons were taken off, and they were permitted to worship God without molestation, which was now the only comfort they had left. The day after imprisonment, being the Lord's day, the bishop preached to his little flock on the epistle for the day, which set before them the pattern of the humility and sufferings of Christ; and on Christmas day he preached on Gal. iv. 4, 5. and administered the sacrament, their keepers being so charitable as to furnish them with bread and wine. On the 26th, the bishop's eldest son preached on St. Stephen's last words, which afforded proper matter for their meditation, who were every day in expectation when they should be put to give such a testimony of their faith as that first martyr had done; and, on the 2d of January, which was the last Sunday of their imprisonment, Mr. Clogy preached on St. Luke ii. v. 2, 33, 34. During all their religious exercises, their keepers never gave them any disturbance, often declaring that they had no personal animosity against the bishop, nor any other cause to be severe to him, but because he was an Englishman.

From the castle of Lockwater, the bishop, with his two sons, and Mr. Clogy, were conveyed to the house of an Irish minister, where the bishop spent the few remaining days of his pilgrimage. During the last Sabbaths of his life, though there were three ministers present, he read all the prayers and lessons himself, and likewise preached on all those days. The last Lord's-day in which he had strength enough to preach, he preached on Psalm cxliv. the first appointed for that day; and when he came to the words of the 7th verse, "Send thine hand from above, rid me and deliver me out of great waters, from the hand of strange children, whose mouth speaketh vanity, and whose right hand is a right hand of falsehood;" he repeated them again and again with so much zeal and affection, that it appeared how much he was hastening to the day of God, and that his heart was crying out, "Come, Lord Jesus! come quickly!" He dwelt so long upon them, with so many sighs, that all the assembly melted into tears, looking on this as a presage of his approaching dissolution; and so it proved; for, the day after he sickened, and, on the fourth day, apprehending his speedy change, he called for his sons, and his sons' wives, and, at different times, thus spoke to them:

"I am going the way of all flesh I am now ready to be offered up, and the time of my departure is at hand: knowing, therefore, that shortly I must put off this tabernacle, even as our Lord Jesus Christ hás shewed me, I know also, that, if the earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens; a fair mansion in the New Jerusalem, which cometh down out of heaven from my God. Therefore, to me, to live is Christ, and to die is gain, which increaseth my desire, even now, to depart, and to be with Christ, which is far better than to continue here in all the transitory, vain, and false pleasures of this world, of which I have seen an end. Hearken, thereunto the last words of your dying father; I am no more in the world, but ye are in the world. I ascend to my father and your father, to my God and your God, through the all-sufficient merits of Christ Jesus, my Redeemer, who ever lives to make intercession for me; who is a propitiation for my sins, and hath washed me from them all in his own blood: who is worthy to receive glory, and honor, and power; who hath created all things, and for whose sake they are and were created."

After that he blessed his children, and those that stood about him, in an audible voice, in these words: "God, of his infinite mercy, bless ye all, and present you holy and unblameable, and unreprovable in his sight, that we may meet together at the right hand of our blessed Savior Jesus Christ, with joy unspeakable and full of glory!" Amen. To which he added these words; "I have fought a good fight, I have finished the course of my ministry and life together. Though grievous wolves have entered in among us, not sparing the flock, yet, I trust, the great shepherd of his flock will save and deliver them out of all places where they have been scattered in this cloudy and dark day; that they shall be no more a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. O Lord, I have waited for thy salvation." And, after a little interval, he said, "I have kept the faith once given to the saints, for the which cause I have suffered all these things; but I am not ashamed, for I know whom I have believed, and, I am persuaded, that he is able to keep that which I have committed to him against that day." After this he spoke little, for, as his sickness increased, his speech failed, and, about midnight, on the 7th of February, 1641, he resigned his soul into the hands of his maker.

Bishop Bedell always preached without notes, but often wrote down his meditations after he had preached them. He did not affect to show any other learning in his sermons, but what was proper for opening his text, and clearing the difficulties in it, which he did, by comparing the originals with the most ancient versions. His style was clear and full, but plain and simple; for he abhorred all affectation and pompous rhetoric in his sermons, as contrary to the simplicity of Christ. His sermons did all aim at the great design of infusing into the hearts of his hearers right apprehensions and warm thoughts of the great things of the Christian religion, which he did with so much the more authority, as it appeared that he was much moved himself with those things which he delivered to others. He was always at work in his study, when the affairs of his function did not lead him out of it. He read the Hebrew and the LXX so much, that they were as familiar to him as the English translation. Every day, after dinner and supper, there was a chapter of the Bible read at his table, whosoever were present, protestants or papists, and Bibles were laid down before every one of the company; and before him, either the Hebrew or the Greek. He was very free in his conversation, talked seldom of indifferent matters, but turned his discourse to somewhat that made his company useful and instructive. He looked upon religion not so much as a system of opinions, or a set of forms, as a divine discipline, that reforms the heart and life, frequently having in his mouth those words of St. Augustin, "*It is not leaves, but fruit that I seek.*" His devotion in the closet was only known to Him who commanded him to pray in secret. In his family he prayed thrice a day, in the morning, before dinner, and after supper. He looked upon the obligation of observing the Sabbath, as moral and perpetual, and considered it as so great an engine for carrying on the true ends of religion, that as he would never go into the liberties which many practised on that day, so he was exemplary in his own exact observation of it, preaching always twice, and catechising once, and, besides that, he used to go over the sermons again in his family, and singing psalms, concluded all with prayer.

Berkshire.—It is the intention of the Arch deacon to call a meeting of the friends of the established Church, both lay and clerical, for the purpose of establishing a Church Buildiug Association for the Archdeaconry of Berks, on the plan which has been adopted in the diocese of Salisbury, and several adjoining dioceses.—*British Magazine.*